

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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CONTENTS.

ECCLESIASTICAL AFFAIRS:	
Congregational Union—Chairman's Address	477
Ecclesiastical Legislation in the Upper House	478
THE LIBERATION SOCIETY:	
The Annual Report	478
Notes on the Council Meeting	479
ANNIVERSARY MEETINGS:	
British and Foreign Bible Society	480
Religious Tract Society	482
British and Foreign School Society	484
Primitive Methodist Society	484
CORRESPONDENCE:	
The School, the Bible, and the Nonconformists	485
The Educational People—A Suggestion	486
POSTSCRIPT:	
Congregational Union of England and Wales	485
The Education Act 487	
LEADING ARTICLES:	
Summary	488
Monday Night's Fiasco	488
Progress of the Ballot Bill	489
The Presidential Campaign	489
How it Strikes a Stranger	490
Parliamentary Summary	491
LITERATURE:	
Samuel Martin's Sermons	491
Jerusalem	492
Brief Notices	492
Births, Marriages, and Deaths	493
Bank of England	493
Markets	493
Foreign Miscellany	493
Miscellaneous	493
Advertisements	493
SUPPLEMENT:	
The Place of Congregationalists in Christendom and in the Catholic Church	501

Ecclesiastical Affairs.

CONGREGATIONAL UNION.—CHAIRMAN'S ADDRESS.

THE Chairman of the Congregational Union holds a position of no mean honour. Independents, indeed, have scarcely gone so far as the Wesleyans, who, if we may judge from a placard recently posted in one of the suburbs of London, have begun to speak of "the Right Reverend the President of the Conference." But though the Congregational Union may be sparing of titles, it is never wanting in sincere respect and a fair measure of deference towards the man whom it delights to honour. The two addresses which he delivers from the chair—one in the spring, the other in the autumn—are always expected with eager interest, and heard with thoughtful attention. And at the same time, while compliment has its inevitable place, these addresses generally provoke more or less free discussion. The topic selected by Dr. Kennedy for his inaugural address, "Our Place in Christendom, and in the Catholic Church," is doubtless one of considerable interest, especially to those brethren in the country districts who are overshadowed by the exclusive pretensions of a legally authorised priesthood. It might indeed occur to some members of the Union that there are questions of the day which occasion them more perplexity, and more imperiously demand an immediate solution, than that which was so sensibly treated yesterday morning. The question of our position in the Catholic Church is settling itself by the resistless march of events; while the relation of Free Churches to national education, the internal organisation of those churches, the conditions of communion, and many other such matters, are precisely in that state which seems to require some elucidation from the chair of the Union. There are also questions of still wider bearing agitating all churches alike, in regard to which it would be well for the world at large to know that Congregationalists do not fear discussion. But, after all, in a position of such high responsibility, the speaker himself must be the judge, not only of the bent of his own mind, but also of the most profitable use which he can make of so great an occasion. And we are bound to say that Dr. Kennedy has treated the relation of spiritual life to ecclesiastical form and tradition, with an earnestness of tone and a vigorous common sense which leave nothing to be desired.

We were especially pleased with the telling manner in which Dr. Kennedy applied to the sacerdotal theories the authoritative test, "*By their fruits ye shall know them.*" "The Christendom which enjoys the ministrations of the Anglican, Greek, and Roman Churches," said the chairman, "has received a new spiritual life through the hands of apostolic priests. The adherents of the three Churches have been duly baptized, and being baptized, are regenerate. Russia, then, is one great mass of regenerate men and women. Spain, Italy, and France are all regenerate. England is regenerate, one-half of it at least, and that the half which comprehends, for the most part, the outcasts of our streets, the convicts of our gaols, the irreligious, who know no Sabbath but that of the idler or the drinker; aye, the very scorners and infidels of our land." Dr. Kennedy did not condescend to notice the astute explanation usually given by the Evangelical, and indeed by the Broad Church party, that regeneration in baptism does not mean a change of nature, but only a change of relation; a change indeed which, according to the Broad Church, has already taken place, and is only declared by baptism. Or if he noticed such trivial refinements at all, it was only in the question very bluntly asked, "What can be the good of a new birth, a spiritual life, which leaves the man just as it found him?" of a regeneration, notwithstanding which his heart, his lips, his hands, are characterised by the fruits of the flesh?" On the other hand, Dr. Kennedy urged, with very earnest feeling eloquently expressed, "that those Divine fruits, of which you cannot trace the faintest rudiments in masses of the apostolically baptized, are often found in rich and beautiful profusion where no such baptism has been received." The success of missionary enterprise abroad, and of evangelical fervour at home, though unblissed by the slightest sacerdotal authority, was very pointedly adduced in contrast to the sacramental regeneration which leaves men unregenerate.

There is a straightforwardness and undeniable force in such an argument, which, if it were not irreverent to do so, we might compare to a blow delivered straight from the shoulder in a pugilistic encounter. And while listening we could not help thinking of the many tedious controversies which might be settled at once out of hand if only such an argument were allowed its legitimate application. For instance, all Englishmen, with exceptions so insignificant that they need not enter into the calculation, are agreed in the desire that the children of the people should be brought up in the love of religion and the practice of piety. The only division of opinion, which really exists, concerns the mode in which this sacred end is to be attained. Now so long as the question is discussed on theoretic grounds, as flimsy as the dreams of sacerdotalists, the controversy may well be endless. But in the application of Dr. Kennedy's argument *ad rem*, we see good hope of a decisive issue. As a matter of fact, does the religious drill given in national day-schools make the children pious or not? Applying the admirable reasoning of this address, we may urge that England, one-half of it at least, and that the half which comprehends the part of the population which is most obstinately indifferent to religious worship

in any form, has received in youth some four or five years of that Biblical instruction upon which the future of religion is said to depend. Now what can be the good of a religious training, a Biblical education which leaves the man, not "just as it found him," but unsympathetic and even hostile? Are we not shut up to the conclusion that this religious training has no existence? that those who profess to impart it in day-schools are under a delusion? Nay, to borrow further from Dr. Kennedy's effective armoury, "what renders the anomaly more unaccountable," on the theory of national religious education, is that those Divine fruits, which according to patent facts can rarely or never be traced to the theoretical source of national Christian life, are often produced in "rich and beautiful profusion" by the unendowed and unaided zeal of devoted Sunday-school teachers. In other words, the means upon which so many insist as absolutely necessary, uniformly fail to produce the desired end. On the other hand, the voluntary zeal whose effectiveness is doubted or slighted, does all the genuinely religious work which is really accomplished. To quote the chairman's address again, to us this "is as complete a *reductio ad absurdum* as can be found in the pages of Euclid."

On another point, concerning which we are not competent to form a judgment of our own, Dr. Kennedy's argument would seem to have a bearing that we should like to have heard explained by one of so high a Christian character, and such ample experience. It did not indeed lie in his way, and would perhaps have needlessly embarrassed the lucid clearness of his address. We refer to the practice, so primitively Christian in theory, so difficult in realisation, of enrolling only the professedly regenerate as members of the visible Church, and of keeping up a marked separation between these and the external congregation. Is it the fact that church-members, as distinguished from mere attendants at worship, are characterised by an unmistakeable superiority in such fruits of Divine grace as kindly temper, sweet humility, high principle in business, and self-forgetful devotion in the church? Unless this can be fairly maintained beyond fear of contradiction, Dr. Kennedy's argument *ad absurdum*, would seem to have an application here, the issue of which we do not clearly see, but which might form an interesting and instructive topic of discussion for the address to which we look forward in the autumn.

Dr. Kennedy's observations on the nature of true Catholicity formed an able vindication of independency from the charge of separatism and sectarianism. It is strange indeed that after so many centuries of the dispensation of the Spirit there should be so many, and those not the least intelligent or earnest Christians, who seem to have no idea of Catholicity except the hard mechanical oneness of outward organisation or ceremonial observance. Whether Dr. Kennedy is quite right in his assertion that "the Churches in Syria and Asia Minor and Europe were not constituted in any visible confederation," we cannot be sure, and we hardly think that sufficient materials for judgment exist. But certainly, as he very well put it, "they were separate societies, with a polity and government so unobtrusive and impalpable that you can scarcely see it, it is so merged in the notion of love and brotherhood." Equally

pointed were the observations which were made upon the silly "prejudice or superstition" which on the part of clergymen "finds expression in a dread lest their Church should sink down into a sect." On this matter we remember some remarks once made by Mr. Spurgeon, in which he very happily compared the Church which has been so long a sect without knowing it, to the "Bourgeois Gentilhomme" who had been talking prose all his life without being aware of his faculty. Dr. Kennedy in graver style appealed to mathematical axioms. "What is a sect but section written small? And what is a section of anything but a part? The Church of England must either be the whole or a part of the Church of Christ in these realms. That it is not the whole our Evangelical brethren confess and even maintain. Then it must be a part, section, a sect."

In showing the bearing of his argument upon past, present, and future, we could have wished that the chairman had given us his views at greater length on the last head. Congregational churches occupy in the country far too important a position to be allowed to shirk responsibility in regard to the great debates on vital issues, which are searching the foundations of our common faith. Self-congratulation on the assumed fact that Congregationalists are in doctrine marvellously united, may be natural, but is somewhat less than we should expect. And farther, mysterious allusion to "isolated cases which sometimes cause us deep pain" would have been better left out, if it could not be further explained. But every man has, or ought to have, his own special mission, and we sincerely congratulate the new Chairman of the Union on having crowned a ministry of laborious usefulness by an address which could leave no Congregational minister in any doubt as to the validity of his orders or the Divine sanction of his sacred work.

ECCLESIASTICAL LEGISLATION IN THE UPPER HOUSE.

If "the intelligent foreigner," of whom able editors have made such excellent use ever since he was called into prominence, should form his estimate of the English nation from the proceedings of the House of Lords during the present session of Parliament, he could come to no other conclusion than that we are a very ecclesiastical people. The Legislature has been sitting now for about three months, and the Upper House may be presumed to have met for longer or shorter periods between thirty and forty times; and at no less than fifteen of those sittings the attention of their lordships has been occupied by measures of an ecclesiastical nature. Indeed, the chief legislative work of the peers has been of this sort. They have had more than one long talk about the Alabama claims; have had a regular field night over the Collier affair; have had their say about the loss of the Megara; and they have been usefully occupied about the Irish Railways. And now they have got to the first measure of importance sent up to them from the Commons—the Intoxicating Liquors (Licensing Bill). The rest of their lordships' time has been devoted to matters almost exclusively connected with the English or the Irish Church.

We have no reason to find any fault whatever with the matter with which they began the work of the session—the Burials Bill introduced by Earl Beauchamp. On the 8th February his lordship laid on the table his bill of last year to enable Nonconformists to acquire land for burial-grounds with greater facility than heretofore, and he managed to get to the third reading on the 20th of the same month. Four days after the introduction of this bill, another for the legalisation of the union of two or three small benefices into one was introduced. On the very next evening Lord Cairns, on behalf of Lord Shaftesbury, introduced two bills having reference to the ecclesiastical courts, which gave rise to long, and for their lordships, animated debates. The intention of the bill was to unite the two provinces of Canterbury and York into one for the purpose of certain appeals, relative to the granting of special licences of marriage, together with some alterations in the mode of keeping registers and the like. This bill managed to get into committee on the 28th of February, was reported on the 15th March, and further amended, and read a third time on the 21st of the same month. Lord

Shaftesbury proposed to appoint a judge, with a salary of £3,000. a year, to whom, the Bishop of Oxford observed, not more than five or six cases a year would ever be submitted, if indeed so many as this. On the 5th March Lord Dunraven, for the Government, brought in a bill for amending the Irish Church Act, by which it was proposed to legalise the action of the two surviving commissioners appointed under the former Act, and to empower them to call in the aid of one of Her Majesty's judges. This bill took but little incubating, and was read a third time on the 8th March. On the 10th of the same month the Archbishop of Canterbury secured the second reading of a bill for the amendment of the Act of Uniformity with a view to enable the Church to adapt herself somewhat more to the demands of the times:—1, by the use of a short daily service; 2, by allowing of the compilation or composition by the ordinary of special services for special occasions, such as harvest thanksgivings and the like; 3, by allowing the use of a short third service on Sundays; 4, by legalising the division of the present three services of Morning Prayer, the Communion, and the Litany; and 5, by permitting on desirable occasions the preaching of a sermon without the use of any service properly so called. On the same evening a bill was brought in to give further facilities to bishops in resigning their sees which had been accorded them by a former Act. And again on the same evening there was another bill to extend to deans and canons the same privilege as had been conferred on their superiors in office. On April 16, Earl Nelson brought in a bill for securing to the people the free use of the seats in churches now partially appropriated or let, which bill got into committee on Friday last; and on the 18th of April Lord Salisbury introduced a measure to enable the Charity Commissioners to accept the transfer of certain trusts for the restoration, rebuilding, repairing, &c., of churches from the hands of private individuals to their own; which, however, after a little discussion, had to be withdrawn.

Surely by this time there must be "an odour of sanctity" about the House of Lords. Secular matters must seem as much out of place there as would be the Christy Minstrels in Westminster Abbey. We almost wonder that they can bring their minds to deal with such very vulgar things as the Licensing Bill, but not that the prospect of discussing a Ballot Bill should excite all their disgust. Even Lord Cairns and Lord Salisbury seem, to our imagination, to have donned the lawn and adopted the pulpit drawl. We shall not be surprised to hear that when the Primate's Act of Uniformity Amendment Bill passes, the whole House unanimously resolves to meet on the following Saturday and requires his grace to perform for its delectation all the new services for which the bill provides. And possibly somewhere about the dog days, we may find their lordships arrived at that stage of piety which will lead them to pass a declaratory resolution that the British Empire exists for the benefit of the Church of England.

On one of these bills a passing word. We have no wish to prevent the authorities of the Establishment from making the action of their Church as spiritually efficient as it can possibly be made. We honestly believe, as we have ever avowed, that that disestablishment to which our own existence is owing and has been devoted, will do more to render the Episcopal Church of this country a successful religious institution than fifty such amendments as the Archbishop of Canterbury has proposed. Indeed these very proposals are in fact a confession of what we are constantly affirming, that the Church as a spiritual institution is dreadfully hampered by its subordination to Parliament. Disestablishment would enable it to reform Convocation in six months. Disestablishment would enable the reformed Convocation (doubtless with a large lay element in it) to adapt the services and ministrations of the Church to all the varying wants of the English people. But, we owe it to ourselves and indeed to the nation to see that the Act of Uniformity is not amended in an unjust way, and for the sole benefit of that Church which now owes its title to no inconsiderable share of its endowments to that very Act of Uniformity. It was the *ipsissima verba* of the Act of Uniformity which drove out of their benefices the fathers of Nonconformity in England. It is the declaration of unfeigned assent and consent to everything contained in the Prayer-book or the Act of Uniformity which legalises the title of every clergyman in England to the emoluments of his benefice. And the time has come now when the Act of Uniformity must be dealt with as a whole, and not tampered at in a small peddling way like this.

But to return—cannot the Government find something else for the Lords to do than waste the session over matters that affect, and that not very seriously, the interests of only one of the many churches of the land? We would not be so unjust as to lay the whole blame of this on the shoulders of the Government or of the Prime Minister. But we cannot hold the Government, and especially the right hon. gentleman at its head, free from a considerable part of it. We think it is his great misfortune, and by consequence the great misfortune of the nation, that he has strong ecclesiastical proclivities. Every session "the slaughter of the innocents" includes among its victims several measures of urgent national importance. Every session the Lords find an excuse for setting at naught the Liberal majority of the House of Commons and in the country, in consequence of the lateness of the period at which bills are sent up to them. Only last session the miserable "Lectionary Bill" was allowed to absorb the valuable time of the national legislature, pushed on by the head of the Government himself, to the exclusion of matters of far more urgent—of national importance. And here again in the present session we have the affairs of this one Church absorbing precious legislative time. It is surely scarcely worthy of a great statesman, hardly consistent with the dignity which belongs to so high a position as that of the Prime Minister of the country, to allow such a state of things to continue, and to give any large section of the English people the right to remind him that there are other national interests than those of the Established Church.

THE LIBERATION SOCIETY.

THE ANNUAL REPORT.

The following is an abstract of the Report of the Executive Committee of the Liberation Society which was presented at the annual meeting of the council last week:—

The report opens with the statement that to the successes narrated in the report presented to the last conference may now be added the abolition of the establishment in Honduras, and the abolition of ecclesiastical tests in the universities. In regard to the latter, it is hoped that Nonconformists will continue to have the co-operation of university reformers, in securing the abolition of clerical fellowships, and of the invidious distinctions in educational foundations of a valuable character.

The Endowed Schools Commissioners.

Under this heading the report says:—

The committee have satisfaction in reminding the council that the statute constituting the new governing body of Harrow School was, last session, disallowed by the Crown, as the result of a motion in the House of Commons, on the ground that it expressly excluded from such body all but members of the Church of England. And they attach yet greater importance to the acknowledgment of the Endowed Schools Commissioners that the appointment of parochial incumbents as *ex officio* trustees of schools has been pronounced by the law officers of the Crown to be contrary to the provisions of the Act they were appointed to enforce. The difficulties which have to be contended with in the execution of the Act may be admitted. The commissioners may even be acquitted of acting with a sectarian bias; but the facts to which they point in their own vindication illustrate the necessity for vigilance on the part of Nonconformists, to ensure that the liberal intentions of the Legislature are not frustrated by those whose duty it is to administer the law. The decisions of the Court of Chancery and the traditions of public functionaries have, it must be admitted, been hostile to the claims which, in the interests of religious equality, have only lately been advanced. For this reason, it is essential that every new scheme affecting the administration of educational or charitable endowments should be carefully examined, and the committee have observed with satisfaction the efficiency with which this has been already done by the organisations which have made it their special object.

The Dublin University Tests Bill.

On this measure the committee say that they cannot but regard with anxiety the character of the objections offered by the Government:—

The Prime Minister opposes Mr. Fawcett's bill, not only because it fails to settle the Irish University question, but because it prejudices what he regards as a just settlement—which, according to one of his latest statements, involves the principle that "it is an extreme hardship on that portion of the population of Ireland who do not choose to accept an education apart from religion that they should have no University open to them in Ireland at which they may obtain degrees." As the Government refuses at present to disclose the scheme by which practical effect is to be given to this principle, it is possible that an erroneous construction may be put upon declarations of opinion necessarily vague and incomplete; but in other influential quarters there are expressed sentiments too precise to allow of a doubt as to their meaning or their aim. The Roman Catholic hierarchy of Ireland have advanced claims in respect to education utterly irreconcileable with the principles of either the Irish Church Act or the English University Act. They insist on the maintenance by the State of educational foundations, not only religious in character and purpose, but under their exclusive control; and although the Prime Minister has declared that he has no intention of endowing a Roman Catholic University or college, he has declared that he

regards it to be "an infliction of civil penalties on account of religious opinion" if the State does not provide a university, the character of which, apparently, is to be determined by the religious views rather than by the secular wants, of the population. The committee will rejoice if, when the plan of the Government is at length disclosed, it shows the groundlessness of the fears excited by the proceedings of the last two sessions of Parliament; but, meanwhile, they feel it to be essential to insist that the State should, in regard to education, no less than to religion, adopt a policy of neutrality, and confer neither privilege nor power, on ecclesiastical grounds, on any section of the community.

The Educational Question in England and Scotland.

In respect to the education question—the English Act of 1870 and the Scotch Education Bill—the committee have felt it expedient that the question should continue to be dealt with by other public bodies, rather than that the society's energies should be withdrawn from the special work for which it was established, and from which it has never allowed itself to be diverted.

They have, therefore, had pleasure in observing the vigour with which those bodies have, during the past twelve months, laboured not merely to influence Parliament, but to assist Nonconformists in determining the precise bearing of their principles on the difficult questions involved in any attempt on the part of the State to interfere with the education of the people. If, as yet, those exertions have not had a marked effect on the attitude of the Government, or the votes of the House of Commons, they have powerfully influenced the views of Nonconformists. That there still exists among them doubt or diversity of opinion in regard to some of the points at issue in this painful controversy cannot be concealed; but it is equally evident that a great advance has been made by Nonconformists towards a position which involves no inconsistency, and is probably as logically defensible as any which can be taken. The committee have, from the outset, felt that it was as much a violation of the society's principles for the State to make itself responsible for the religious culture of children as for the religious culture of adults; and that that which was deemed objectionable in universities, colleges, and grammar-schools ought not to be assented to in elementary day-schools. They, therefore, concur, and they believe that the great body of their supporters also concur, in the opinion unanimously expressed by the Conference of Nonconformists at Manchester in January last, that "in any national system of education, the school board and the State should make provision solely for the secular instruction which all children may receive in common, and that the responsibility of the religious education of each district should be thrown upon voluntary effort." This principle has been accepted by Parliament so far as relates to the action of the Education Department, which is confined to secular teaching. But that which the State refuses to do directly, it allows to be done by authority given to local bodies, by grants of public money to denominational schools, and by the allowance of fees to such schools out of parochial rates. To compel the State to act with consistency, and authoritatively to determine the questions which it now allows to be the subject of acrimonious local controversy, may require time and patience, may expose those who undertake the task of obloquy and misrepresentation, and may, for a while, place them at a disadvantage; but, on the other hand, firm adherence to a principle, the soundness of which is not affected by its present unpopularity, will prove the best means of avoiding the entanglements arising out of ill-judged concessions and delusive compromises.

The Burials Bill.

The position of this bill is described, and it is urged that it should be vigorously supported against the increasing attacks of the Established clergy. The committee say that—

They are aware that some of the society's friends regard the bill with disfavour, either because it concedes less than Nonconformists have a right to demand, or because they prefer waiting until the disestablishment of the Church of England will place the churchyards under the control of the parishioners, instead of the incumbent. They, however, submit that the policy hitherto pursued in regard to other questions is applicable to this, viz., that Nonconformists should struggle earnestly to secure what is, from time to time attainable, and make every point gained a means of securing yet further concessions.

Scottish Church-rates and the Scottish Establishment.

The first of these topics having been referred to, the report proceeds to describe the present state of ecclesiastical affairs in Scotland:—

That subject is, however, of far less importance than some others which are exercising a powerful influence on the religious mind of Scotland. The various sections of Presbyterians in that country—at one with each other in regard to faith and to worship—yearn for union, and the chief dividing line between them is the duty of the civil magistrate in regard to religion. The projected union of the Free and United Presbyterian Churches has compelled each party to reconsider its own position in relation to that question, and, while one portion of the Free Church have acknowledged that their theory of establishments, however theoretically true, is practically untenable, another section, alarmed at this change of view, are supposed to be contemplating the possibility of reunion with the Establishment from which they have seceded. Hence some of the most influential of the Free Church leaders have, however reluctantly, reached the conclusion, that, not the cause of union alone, but the vital principles on which their community is based, require that the Establishment should pass away, as introducing elements of confusion into the consideration of all public questions, and as bringing with it a yoke of bondage which neither they nor their fathers have been able to bear. On the other hand, the leaders of the Scottish Establishment, in order to strengthen themselves against new combinations, demand the abolition of the law of patronage, which led to the Disruption, and the rediscussion of which may, so far as the Establishment is concerned, involve the most perilous results. It needed but one other element to increase the strength of the current which once more seems to be setting in against the State-Church system in Scotland, and that has been

supplied by a distinguished dignitary of the English Church, who, in the interest of that principle of comprehension, of which he is so courageous an advocate, has enunciated sentiments the Erastian character of which has shocked those whom it was sought to conciliate, and revealed to them the new dangers which threaten religious truth, as the result of the existence of an Establishment. The committee will not fail to watch the development of these movements, and will be prepared to afford to Scottish Voluntaries such aid as it may be in their power to give, to hasten the issue to which those movements unmistakeably point.

Mr. Miall's Motion.

The facts connected with the debate of last May are described in terms of unreserved satisfaction, and in regard to the new motion it is said:—

In deciding on the course to be pursued in the present session, it became necessary to consider whether it would be expedient again to submit a motion in favour of disestablishment during the existence of the present Parliament. It was deemed unadvisable that Mr. Miall should be considered to be pledged to an annual motion; but it was also felt that, prior to an appeal to the constituencies, a further opportunity of expressing an opinion on the subject should be given to those members who had not taken part in the previous division. It was also considered that, in order to obtain the information required to frame measures for the disendowment, as well as the disestablishment, of the Church of England, it would be advantageous to propose the appointment of a royal commission to ascertain the origin, amount, and application of the property in possession of the Church of England.

General Operations of the Society.

Under this head reference is made to the lectures delivered in the smaller places, as well as in the towns—to the diffusion of publications in the rural districts, and to the grants made to public libraries—to the deputations to Nonconformist colleges, to the working men's movement, and to the organisation of Lancashire and of London. A passage is also devoted to the resignation of the late treasurer, whose services are warmly eulogised, and to the appointment of Messrs. Ellington and Illingworth as his successors. The report closes with the following sketch of

The present condition of the English Establishment.

It is a fact of great significance, that the society's annual record would now be incomplete if it did not include a reference to events within the Establishment which tend, more or less directly, to further the society's designs. Some of these have, during the past year, resembled those of the years immediately preceding; while others have marked the entrance of the Establishment on new and critical stages of its history. The teaching and the practices of a large section of the clergy still indispose thousands of Episcopalians to defend a system which, as they allege, neither represses false doctrine nor protects them from clerical caprice. The decisions of legal tribunals are still awaited with tremulous anxiety, and, when pronounced, cause the fires of controversy to burn more fiercely, without appearing to effect the purpose of the litigants; while a spirit of distrust and of antagonism seems to have taken possession of the Church.

Amid these contending elements, there have been heard the voices of members of the Episcopal bench who, by the frankness of their admissions and the boldness of their counsels, have strikingly illustrated the revolution which is being effected in the feelings of English Churchmen. For it is now acknowledged that the Establishment, like other institutions, "is on its trial, and must stand or fall according as its utility is proved or not;" and that the questions raised by its opponents are "not to be lightly answered, or contemptuously set aside." It is also confessed that, without a higher standard of ministerial efficiency, "the days of the Establishment will be numbered;" that "the Church of England, more, perhaps, than any other religious community, is deficient in corporate and religious life;" and that if, in the changes of the future, it loses some of its present prerogatives, "the loss will be abundantly compensated by the greater contentment of congregations, and the immense increase of lay energy" which would be the result.

Nor is it a less remarkable fact that the strongest condemnations of the practical evils flowing from the establishment of the Church are now uttered, not by Nonconformists, but by her most attached sons. Scarcely a feature of the established system, however vigorously it was once defended, is not now emphatically denounced. Church patronage and the sale of livings—the parochial system—the constitution of Convocation—the working of the ecclesiastical courts—the absence of godly discipline—the comparative uselessness of cathedrals and of capitolar bodies—the appointment, and the peerages, of bishops—the confusion of the Church Building Acts—the want of elasticity in the services, and in all the arrangements, of the Church; with the powerlessness of the laity to put an end to the abuses by which they are irritated or distressed—all these are, week by week, the themes of searching criticism and bitter lamentation.

It is not surprising that members of a Church which has always been governed by Acts of Parliament, and has boasted of the patronage of the State, should demand fresh legislation, even to cure the evils, and to remove the anomalies, of which legislation has been the source. Hence, during the last and in the present session, numerous measures affecting both the spiritual and the temporal affairs of the Church have been either passed or discussed by Parliament. If there are Episcopalians sanguine enough to believe that any number of such measures can, by reforming the Church, prevent its disestablishment, there are others who deprecate fresh legislation for the Church by a body regarded as hostile to its claims and "suspected of only waiting for a favourable opportunity of depriving her of her rights and privileges," and who insist that "Acts of Parliament cannot supply the place of vital religion," and that "what the Church really wants" is the restoration of her liberty and "the recovery of her powers of self-government." These are views which, the committee believe, will more and more prevail as it is seen that amendments of the Act of Uniformity but add a few links to the chains by which the Church is now held in bondage; that its ever-multiplying

wants cannot be supplied by cumbersome legal machinery, and that Parliament has neither the time, the inclination, nor the capacity for making the Church of England, what its most devoted members wish it to become, a pure and powerful spiritual agency. The spectacle of a self-governing Episcopalian Church in Ireland, choosing its own bishops, rearranging its services, and combining clergy and laity in harmonious action, will have an equally powerful influence in determining the future position of English Churchmen; and when, by means of congresses, conferences, and synods, they have acquired a spirit of self-reliance and discovered the true sources of a Church's power, they will be prepared—as some of them are already prepared—to face disestablishment with all its dangers, and even to look upon it with calmness and with hope.

In view of facts and tendencies like these, it may be supposed, by some of the society's friends, that the most difficult portion of their enterprise has been accomplished, and that the goal on which their eyes have so long been fixed may be reached with comparative facility. That, however, is not the impression which the committee wish to leave on the minds of any of their supporters. They believe that that goal will be reached, and reached earlier than at one time seemed to be possible; but they think it wise to recognise the fact, that the resistance already encountered is far less than may be expected when the full strength of the upholders of Establishments is put forth to avert their fall. The conscientious feeling, the timidity and the inertness, to say nothing of the strong prejudices and the yet stronger personal interests, arrayed on the side of an ancient and deeply-rooted system, constitute a power that may, for a time, beat back a force which hitherto has continued to advance. No policy, however wise or cautious, can prevent the last struggle being the most severe, as well as the most decisive; and temporary defeat, however unwelcome, should be regarded as an almost necessary incident in such a conflict, and one which may serve a noble purpose, in purifying and disciplining those who are contending for righteousness and truth. It may be that, for some time to come, more may depend on the endurance and fortitude, than on the energy or tactical skill, of those who are seeking to enfranchise the Established Churches, by asserting the supremacy of the law of Christ's spiritual kingdom. But just in proportion as the stress of political circumstances compels them to fall back upon, and to hold with a firmer grasp, those great truths which should inspire, and give shape, to all their movements, will they gain the strength which ultimately will be great enough to sweep every obstacle from their path. This, in the judgment of the committee, is the spirit in which the favourable circumstances by which they are now surrounded should be regarded by themselves, and by all who co-operate with them. It is a spirit of thankfulness for the good work already done, and of confidence that it will ultimately be completed; but it is also a spirit of patience, which can calmly wait for the chosen moment of Him who has the hearts of nations, as well as of individuals, at His disposal—Him, "by whom kings reign and princes decree justice."

NOTES ON THE COUNCIL MEETING.

(*By One who was Present.*)

That one council meeting should be, in some respects, like another, is an indication of the smoothness with which the Liberation Society's machinery still works, notwithstanding that it has been in existence for eight-and-twenty years. But, in fact, the eye of a close observer usually sees special characteristics in each meeting—the result of the occurrences of the past year and of the circumstances of the time at which the council meets. This year, I observed that the country members were present in considerable force—and no doubt wisely—they had a conspicuous place assigned them in connection with the various resolutions proposed. I don't know whether it was because they thought that the executive committee needed looking after in regard to the education question, but the Birmingham liberators were strongly represented.

It was, of course, in regard to this question that a divergence of opinion might have been looked for, and it was interesting to observe the difference of method in the treatment of the subject at this meeting and at the triennial conference. Then the committee handled it in a gingerly fashion, and it was only at the instance of the Rev. H. Crosskey, of Birmingham, that a resolution, condemnatory of the payment of school fees out of rates, was carried after a warm discussion. Now, the committee boldly declared their acceptance of the Manchester Conference platform, and the resolution of the council on the subject was moved by another Birmingham man—the Rev. J. J. Brown—and was carried without any opposition. Not, however, that all the members of the council were of the same mind in the matter, for Mr. Joseph Spencer, of Manchester, had the courage to state that he still adhered to the old voluntary view, and expressed his belief that those who had departed from it would all have to come back again. Still, as the terms of the resolution had been so framed as not to contravene his principle, he said he would give it his support, and the motion was, in fact, passed unanimously.

I was glad to note that Methodism was better represented than it has been before at these meetings. Not only were Mr. Isaac Holden, Mr. Angus Holden, and Mr. W. W. Pocock—who belong to "the old body"—present, but one of the ministers of that section also—the Rev. J. R. Hargreaves, who spoke on the education question with great

decisiveness, as well as intelligence. The Rev. J. S. Withington and the Rev. W. Griffith, of the United Methodist Free Church, and the Rev. T. Penrose, of the Primitive Methodist body, were also there. The latter, I may add, said that he had got eight meetings in his district to agree to send petitions in support of the Burials Bill.

Unfortunate circumstances seemed to have combined to keep away from this meeting some of the conspicuous supporters of the society; for Mr. Richard, M.P., and Mr. Miall, M.P., were unavoidably absent, and in lieu of the sight of Mr. Edwards, in the chair which he has filled on so many occasions, there was the explanation of his absence, in the shape of an ornamentally written and handsomely framed copy of the resolution of the committee accepting the resignation which he had felt it necessary to tender. There was real concern shown in the terms in which Mr. Robinson and Mr. Stafford Allen—two of the society's oldest friends—proposed the resolution in which the council expressed its feelings on the occasion. But it is an indication of the solid—it may almost be said the stern—character of the movement carried on by the society, that, whether those present were old or new to the work, everything went on with a calm determination which showed plainly enough that it is not dependent on the action of a few, but that it derives its vitality from the strength of its principles, and from the firmness with which they are held by numbers of men throughout the country. I should, however, add that there were two of the Liberation veterans present; the sight of whose countenances recalled many a stirring scene of days gone by. I refer to the Rev. J. H. Hinton and the Rev. Charles Stovel. The first very fittingly spoke to the resolution recognising the value of the services rendered to the cause by Mr. Miall's motion, and no more apt or touching speech than that of Mr. Hinton's could possibly be made. Mr. Hare, one of the society's first secretaries, was also present.

The proceedings of the council lasted above three hours, but scarcely a moment was wasted, and the new chairman, Mr. Ellington, could as properly compliment the council on the business-like way in which its work had been done, as the council could congratulate him on the effectiveness of his first public appearance in his new official capacity. Eight resolutions were passed, and without a dissentient vote; and yet the meeting was composed of some of the most intelligent and outspoken men in England, who listened to the report of the Executive Committee with the keenest interest, and followed all the proceedings with a closeness which would have led to the detection of any apparent sign of weakness or of inconsistency. One of the advantages arising from these council meetings is that they enable both the council and the executive to take stock of each other's position, and, when it is found that they are both thoroughly in accord, those whose duty it is to suggest and to plan do it with confidence; while those who are glad to follow their leaders follow with intelligence, as well as with alacrity.

THE HACKNEY BOROUGH COUNCIL of the society, lately formed, having requested the Rev. J. A. Picton to deliver a lecture in the borough on the Establishment question that gentleman on Friday evening last, lectured in the Town Hall, Shoreditch, to a large and respectable audience, on "Religion at the Hustings, or Religious Politics v. Political Religion." It was a very able lecture; covering both the political and the religious sides of the question, and the use made of the Rev. J. C. Ryle's lately published tract, "Disestablishment—what good will it do?" was most effective. Mr. Turner presided, and Mr. Heath, Mr. Hartley, and Mr. Carvell Williams proposed a warm vote of thanks to Mr. Picton. A wish for the re-delivery, or publication, of the lecture was also expressed.

THE BISHOP OF SALISBURY ON CHURCH PROSPECTS.—Preaching at the Wells Theological College on Thursday last, the bishop enlarged upon the changes which had now taken place in regard to the outward position of the Church. He thought that they might take the form of disestablishment or comprehensiveness. With regard to this latter the bishop said:—"Welcome disestablishment ten thousand times rather than that we should consent to break down the essential conditions of primitive truth and primitive discipline; welcome ten thousand times a disestablishment," and so on. Well, here is a High-Church bishop declaiming against Broad-Church liberalism, and to-morrow we may have a Broad-Church bishop declaiming against High-Church ecclesiasticism. But it is all the State Church according to the Act of Uniformity!

And all that Dissenters have to do is to bow down to it and to pay for it whatever it may be.

THE BISHOPS AND THE ATHANASIAN CREED.—Since we had our last say on the Athanasian Creed the bishops have discussed it, and with a far different result from that arrived at by the Lower House of Convocation. The discussion in the Upper House began on Thursday after the presentation of petitions on all sides—for retention, for reform, and for omission. On that day the bishops seemed to be in a difficulty as to the manner of receiving the report from the Lower House, upon which we have already sufficiently commented; but on Friday the whole subject came up. Without going through the resolutions and amendments, it is sufficient to state that the bishops ultimately resolved to continue the use of the creed. But what were the circumstances under which this decision was arrived at? There were only twelve bishops present, six of whom voted for, and six against, the amendment that had been moved by the Bishop of Winchester in favour of the resolution arrived at by the Lower House. The Archbishop of Canterbury, as president, had, therefore, to give the casting vote against the retention of the creed. His grace said, in the course of his speech:—

I said that the words of the damnatory clauses are acceptable by no person without some qualification, and the remarks of my right rev. brethren have convinced me of the accuracy of these words. The old declaration was oftentimes made with reservation, but that system was dying out, and in maintenance of our assent to the damnatory clauses, it is very desirable to get rid of the old state of things. That is the reason why I said what I did. As to damnatory clauses I do desire to retain what is said by our Lord Himself, and to abstain from anything more, so that the people may not take the real thunder of the Almighty for the thunder of men.

Then the original motion came up, and the Bishop of Llandaff, as we are informed, abstaining from voting, it was carried, and so the report of the Lower House was adopted. The Athanasian Creed, therefore, is to be retained by the clergy; but as the *Times* forcibly puts it, What of the laity? But Churchmen must settle this matter amongst themselves; only suppose they do not, what of the laity? Does any one clergyman imagine that the laity accept their creed? If not, what is the use of it? Are the clergy only the Church, or are they not?

FERGUSON THE PURITAN.—Mr. J. B. Marsh is preparing, under the title of "For Liberty's Sake," a sketch of the life of Robert Ferguson. Ejected from his living for Nonconformity, he became mixed up in the political intrigues of the time, and took part in the Duke of Monmouth's insurrection. The book will be founded on Ferguson's letters, preserved at the Record Office. It will be published by Mr. H. E. Knox.

THE CASE OF MR. VOYSEY.—At the meeting of the Lower House of Convocation on Thursday a proposition was brought forward by Mr. Prebendary Gibbs asking the bishops to take into consideration the proceedings of Mr. Voysey, in connection with the fact that the names of several beneficed and other clergy appear on his committee, "with a view to the removal of such scandal." The proposition was made an *articulus cleri* by nineteen votes to nine, and was sent to the Upper House.

THE IRISH CHURCH SYNOD.—In one of last week's sittings, a motion proposed by a clergyman to omit the words "Thy servant" in the prayer for the Lord-Lieutenant was rejected. In the prayer for Parliament, the words "Under our most religious and gracious Queen" were omitted, and the words "Our Sovereign Lady the Queen" substituted. It was also resolved to omit the words "upon the best and surest foundation," and the last paragraph of the prayer. On Friday, after a very warm debate, the Synod resolved to postpone the subject of the revision of the Prayer-book until next year, and to reappoint the committee of revision. Lord Carrick and several leading members resigned their places on the committee. The Archbishop of Dublin said he feared the Irish Church had arrived at a most dangerous point, and that they were nearer what appeared inevitable shipwreck than ever before.

A very promising student of Christchurch, Oxford, G. W. M. Dasent, jun. lost his life last week while bathing in Sandford Pool—a very dangerous place.

The House of Lords has unanimously decided in favour of the claim of the present Earl of Aberdeen to the British peerage.

Dr. James Lumsden Brown, of Malvern Wells, while walking on the line at Great Malvern, was overtaken and knocked down by a luggage-train, the wheels of the trucks literally cutting his body in two. The guard of the train saw Dr. Brown on the line, but had not time to stop the train.

The grand jury at the Old Bailey have returned a true bill against Margaret Dixblanc for the murder of Madame Bie in Park-lane, and the case will probably be among the list of the judges to-morrow. It is pretty well understood, however, that an application will be made on the part of the prisoner to postpone the trial to the June session.

Anniversary Meetings.

BRITISH AND FOREIGN BIBLE SOCIETY.

The sixty-eighth anniversary meeting of this society took place at Exeter Hall, on Wednesday, the 1st inst., under the presidency of the Earl of Shaftesbury, K.G., and was very numerously attended. Among those present were the Bishop of Ripon, the Bishop of Gloucester and Bristol, Canon Carus, Canon Clayton, Canon Brooke, the Rev. Lord Dynevor, Lord Fitzwalter, Sir Charles Lowther, Hon. A. Kinnaird, the Rev. Lord Wriothesley Russell, the Rev. Dr. Tyng, from New York, the Rev. Dr. Moffat, Joseph Hoare, Professor Leone Levi, Major-General Lawrence, C.B., Rev. Dr. Wilkins, and the Rev. C. J. Glyn.

The Rev. S. BERGNE commenced the proceedings with prayer, and then read the nineteenth psalm.

The Rev. Mr. JACKSON then read the report. The account of the foreign operations commenced, as usual, with France. However sad the memories connected with that unhappy country during a recent period in its history; however deep the sympathy which its present condition was calculated to excite; however firm yet gentle should be the hand which sought to heal up its wounds and pour into them the healing balm of heavenly consolation, France was called to enter into a far more serious contest than that in which she had lately been engaged. Seldom had the deliberations of the committee been conducted with more intense anxiety than during the past year. One point of paramount importance was the appointment of a successor to M. de Pressensé who should be equal to the spiritual requirements of France and able to grapple with the many difficulties which would have to be encountered. It was not till the month of December that the committee selected from a number of candidates M. Gustave Monod, son of the late Frederick Monod; and as he did not enter on his duties till the first day of the present year, his report embraced only a very limited period. He had already set out on an active tour among the colporteurs in different parts of France. Forty-seven of these active agents were now at work, and Mons. Monod was not anxious to increase their number till he had ascertained their qualifications. Sister societies might, he thought, be profitably established in France resembling the English auxiliaries, the members of which might render important services as superintendents of colporteurs, and as correspondents. He also wished young men now training for the ministry to devote some of their time to the work of Bible distribution. The circulation of God's Word among the relatives of those who fell in the late war had been continued. The total issues during the year were 250,000, and large grants had been made by the committee both to societies and to individuals. The last report referred to the circulation of the Scriptures among the relatives of the fallen in Germany. No pains had been spared by the agent for Germany, the Rev. G. P. Davis, to bring the society's instrumentality to bear upon all whose circumstances called for its sympathy. The total issues of the year amounted to 490,000. The Emperor had contributed as usual 25*l.*, and had also given 45*l.* towards the work of Scripture distribution in the army. The free contributions from Germany amounted to 52*l.* German Christians were now endeavouring to establish a national Bible Society for Germany on such an extensive scale as to render extraneous aid a thing of the past. An edition of the New Testament, revised by learned men belonging to several Protestant States of Germany, and accepted by the German Church, had been printed by the society during the past year at Cologne. Of 259 passages which had been subjected to correction 221 agreed with the renderings of our authorised version, and eight more with our marginal readings. The number of copies of the Scriptures distributed in the army and among the mourners of the fallen during the last two years was not far short of a million. The number of copies of the memorial Testaments and Psalms distributed among the widows was 15,000, and the Emperor himself had accepted a copy in the character of father of the army. In Austria, the agent, Mr. Millard, had now completed twenty-five years' service for the society, and looked forward hopefully to the future. The issues of the past year in Austria amounted to 126,000, being an increase of 19,000. The number of colporteurs employed was forty-two. Alluding to the Old Catholic party in Germany, the committee remarked that at present they were nothing but anti-Papal, and were trying to put new wine into old bottles, what was necessary being that they should come out from Rome and put new wine into new bottles. The Great Exhibition which was to be held in Vienna during the present year has not escaped notice. The council desired to effect a large circulation of the Scriptures among the many thousands who would be gathered together from every clime, and for that purpose they invited special contributions. As regarded Denmark, regret was expressed that the Bible monopoly was maintained in spite of petitions to the throne and other efforts to break it up. Six colporteurs were employed in Denmark, and the circulation of the past year amounted to 18,000 copies. Influences were at work in the vast domains of Russia which were favourable to Bible circulation, and among these the progress of education occupied a conspicuous place. The committee were thankful to announce that the new translation of the Bible into modern

Russ under the auspices of the society had been very nearly completed. A new depot had been opened in St. Petersburg, the position of which afforded good advantages, and the circulation of the past year amounted to 145,000, exceeding that of the previous year by 55,000. In response to an appeal from the Archbishop of Finland 2,500 Testaments had been supplied for circulation in the post houses of that part of the Russian Empire. At Odessa, the chief Bible depot of Southern Russia, the work of distribution has of late proceeded very satisfactorily. In 1869 the issues amounted to only 2,000; in 1870 they were raised to 8,000; and in eleven months of the last year they reached 42,000. Three colporteurs were employed, and their sales were most encouraging. In one instance 800 New Testaments were sold to a single regiment. The Germans, Russians, and Jews alike made the Word of God the class-book of their schools. With regard to Spain, the committee remarked that as usual a period of excitement had been followed by one of depression; but the agent was not discouraged. The circulation of the past year was 87,000, which was 21,000 more than that of the previous year. Thirty colporteurs had been employed for periods varying from twelve months to one month, and the sales in the nine districts into which Spain was divided amounted to 65,000 volumes. The agent, Mr. Corfield, stated that 2,000 children were under Protestant instruction, which number might easily be increased to 20,000 if suitable teachers could be found. With respect to Italy, the report deprecated extravagant expectations on the one hand despondency on the other. The recent discussion as to whether St. Peter ever came to Rome had not been without its influence, and had suggested inquiries which the priests would find it difficult to answer. A scheme had been launched for printing a new edition of the New Testament in Rome, and the committee had made a grant for that purpose to American friends who had made themselves responsible for the printing. It was not unworthy of notice that while the statesmen of England and America were debating a question which had occasionally had a threatening aspect, the Christians of the two countries were joining hands at Rome to sustain efforts for the regeneration of Italy through the diffusion among the people of God's message of reconciliation and peace. (Loud cheers.) From Turkey Dr. Thompson reported an increasing appreciation of the value of God's Word; and Egypt, Syria, and Palestine had been formed into a new district. The issues of the year amounted to 29,000, being an increase of 8,000. The various agencies in India and China had actively continued their operations. Australia was the last country to which the report referred; and under this head it was stated that the Rev. B. Backhouse had visited Victoria, Queensland, New South Wales, and South Australia, and had set sail for New Zealand. Under the head domestic allusion was made to the losses which the society had sustained during the past year by the death of vice-presidents. With regard to the finances the report stated that the free contributions from auxiliaries, the annual subscriptions, the collections, and the legacies, showed an increase over the receipts of the previous year of 6,600^l; adding that a generous benefactor, Mr. Thomas William Hill, of Bristol, had placed in trust property of the value of 20,000^l, the interest of which was to be appropriated to the society's use after his death, and that with the exception of the year 1865, when a single legacy of 15,000^l raised the income above the average, the receipts of the society in the year for general purposes were the largest that the society had ever known. (Cheers.) The receipts from ordinary sources for the year ending March 30, 1872, amounted to the sum of 183,944^l. 17s. 8d., including 99,984^l. 10s. 4d. applicable to the general purposes of the society, and 84,660^l. 7s. 4d. receipts for Bibles and Testaments. To this must be added 150^l. dividends on stock invested for the China Fund; and 101^l. 14s. 6d. on account of Lieut.-Col. Roxburgh's Fund for Colportage in India; making a grand total of 184,196^l. 12s. 2d. The ordinary payments amounted to 181,065^l. 11s. 4d.; and adding the sums paid on account of the special funds, the total expenditure of the year had been 183,175^l. 0s. 6d. The society is under engagements to the extent of 127,170^l. 7s. 4d.

The issues of the society for the year are as follows:—From the depot at home, 1,384,850; from depots abroad, 1,199,507—making a total of 2,584,357 copies of Bibles, Testaments, and portions. The total issues of the society now amount to 65,884,093 copies.

The CHAIRMAN, who was most cordially received, referred to what he termed the miraculous fact that in these days of trouble, of rebuke, and of blasphemy—when the Word of God was everywhere spoken against, and when such obstacles were put in the way of its progress, denying to poor feeble man that free access to which he was entitled, the circulation of the Bible was not only sustained, but very largely increased. (Cheers.) Wherever he went, whether to meetings like that or spoke to the people in the lowest depths of London, they were ready to receive the holy volume, and he believed it was the will of God, under the circumstances referred to, to let it be seen, that His own blessed Book could, though unassisted by man, and actually opposed by him, tell its own story, do its own work, and accomplish its own end. He then referred to the introduction of the Bible into Rome as well as Italy. It was a matter of great importance and of admiration that the Italians had demanded a Bible society for themselves. There was in that a grand and a holy

patriotism. (Cheers.) They did not refuse any assistance which was absolutely needful for them at the hands of others, but they were determined to rely upon their own exertions in this matter. They might occasionally go wrong while acting alone, but he would ten thousand times rather they did so than that they should remain for ever like babies in a go-cart. (Cheers and laughter.) The great difficulty in Italy lay not so much in the temper of the people as in their inability to read. They have never yet been taught in elementary schools; but the Government was endeavouring to remove that defect, and he believed that with the development of a good school system and the spread of Christianity, many present would before they had grown grey see Italy a glory and a praise in the earth. (Cheers.)

The Bishop of RUPON, in moving the adoption of the report, commented upon the magnitude and importance of the society's operations, and contended that it was both a great missionary association and a grand Evangelical Alliance. The society was, so to speak, a rallying point around which the lovers of truth might gather themselves, and be anchored together to the rock of eternal life. The Word of God and the Sword of the Spirit were the weapons to be used against the superstition and the infidelity of the age; and these latter, he thought, would surely fall before the march of Gospel truth. As the Bible prevailed and gained ground, so in proportion would Popery and the advance towards Popery be defeated, and the inroads of infidelity and scepticism be checked.

The Bible is not antiquated; it is not grown old; it is not powerless; it is still the power of God unto salvation. And if it be said, in reply to this,—"This is beginning the question; for it is beginning with the assumption that the Bible is the revealed Word of God," I answer that whilst I would not for one moment disparage the value of the external evidences of the truth of the inspiration of God's Word, after all, the Bible is its own best witness of its own inspiration, and no man can study the Bible with prayer and with a teachable spirit, and not find therein the footsteps of Divinity. (Cheers.) What we want, then, is to have Bible truth prevail more and more. Let Bible truth echo in all its simplicity and all its fulness from our pulpits. Let Bible truth leave our Legislature; let Bible truth be taught in our schools. (Cheers.) Above all, let Bible truth be enshrined in men's hearts, influencing their lives and their conversation, and then I have no fear for the fortunes of good old England. (Cheers.) She may from time to time have to encounter storm and conflict, and perhaps clouds of thick darkness may hover around her, but she will come forth out of the darkness like the lawgiver of old when he descended from Sinai with the light of God's countenance shining on his brow, and the law of God's wisdom in his hand. (Loud cheers.)

Mr. W. GRAHAM, M.P. for Glasgow, in seconding the resolution, urged some considerations arising out of surrounding circumstances which seemed to have an important bearing on the Bible Society's work. In their own country, how marvellous was their progress, their industrial expansion, the increase of wealth, the extension of education, the development of political power among the people.

These are tremendous forces—wealth, intellect, and political power—forces that unless regulated and restrained by some higher principle than that of selfishness and human passion must be full of danger to the purity, the peace, and the highest progress of the country. (Hear, hear.) I know no power that can so regulate them but one. Wealth, too often the minister of mere luxury and sensual indulgence; intellect turned to unbelief and pride; political power, the instrument by itself too often of injustice and oppression, touched by the wand of a Divine influence, may become ministering spirits to the end of salvation. (Cheers.) I know but of one instrument that can so regulate and influence them, and that instrument is the divinely-inspired Word of God, which it is the honoured office of this society to publish and disseminate. (Cheers.) It seems to me that such considerations as these speak to us very clearly of enhanced opportunity and enhanced recognition in this society's work. Nor is there wanting in the circumstances of surrounding nations a message in somewhat of the same sense. Moulded in the fiery furnace of war, a new empire has sprung into existence in the north of Europe, the sceptre of which is wielded by a Protestant, and by a man professing personally to be influenced by the fear of God—a man who, according to the report which we have heard read this day, is himself a lover of, and an advocate for, the circulation of the Bible. Throughout these countries, however, we know, the Scriptures are far less generally known, and exert a far less universal influence, than they do amongst ourselves. France, to which the report has alluded, has just passed through a period of terrible suffering and humiliation which may well humble her heart, and dispose her to listen to the voice of conscience and to the Word of God; and, at all events, we know that the power of that party who are opposed to its free circulation has been, for the present at all events, crushed and broken. Spain, the last of European nations to accept the doctrines of religious liberty, has, as we have again heard to-day, begun, under her new constitution, to enjoy perfect liberty of religious belief as well as freedom of the press. And, most remarkable of all, within the walls of Rome herself the Scriptures are freely read and freely circulated, and to the poor the Gospel is preached; whilst the prosperity, the security, and the peaceful influence of our own country are attracting the attention—it may be the envy—of all other civilised nations, and their most thoughtful teachers and writers do not hesitate to trace and to attribute these things to a large extent to the liberty of religious opinion and the earnestness of religious belief amongst us. Here, again, it seems to me that the opportunity we possess is the measure of our duty. (Applause.) And once more—Is there not in the general aspect of the times in which we live a consideration of the same kind? Does that aspect not seem to indicate that we are approaching a crisis in the history of the world? Far be it from me to speak rashly or in any sensational sense of those times and

seasons which the Bible itself tells us that our Father hath kept in His own hands; or, on the other hand, lightly to disregard the traditions and interpretations by which, for centuries, the hopes of the Church have been pointed to the age in which we now live, as hastening on towards the consummation, towards the restitution of all things. But I desire rather to refer to such considerations in this respect as reason and observation themselves seem to approve. Science, wealth, and enterprise have in a certain important sense abolished time and space in our day; and in the words of a very common proverb, the world in which we live has suddenly become exceedingly small. Does it not seem as if the habitable parts of the earth were about to be peopled with amazing rapidity in a comparatively short space of time, and as if, ere long, it might be that no corner should remain unoccupied—no resource unexplored and unexhausted? Nor will the growth of intellectual activity fail to keep pace with the march of intellectual progress. And then, is there not, sooner or later, before us, in the very nature of things, a barrier rising up by which all this eager onward progress must be stayed, and the tide of human life and human activity turned back upon itself, beating and struggling in vain against the walls of a world too finite for its happiness and too narrow even for its prison. And what solution can either reason or imagination offer for so terrible a problem as this, unless it be the assurance that the Wisdom and Power and Goodness which gave being and impulse to our race, and of whose inexhaustible resources nature testifies to us in its every phase, must have foreseen and provided for the inevitable result of His own creative and providential work? Where can we look for the confirmation of that hope but to the inspired Word of God? And if it be indeed so, that in however remote or however near a degree our age tends onward towards such a consummation of human destiny, what more important, what more urgent duty can lie upon us than to put into the hands of every creature under heaven those inspired Scriptures which, speaking alike to the individual conscience of every man, and to the universal consciousness of our race, point to that Saviour whom God has appointed to be the deliverer of the world, and, while they warn us that the end of all things is at hand, teach us to aspire and to attain to the "new heavens and the new earth in which dwelleth righteousness." (Applause.) The motion was carried unanimously.

The Rev. W. PIGGOTT, of Padua, moved:—

That this meeting desires to rejoice in the multiplied proofs of extended labour and usefulness which have marked the operations of the British and Foreign Bible Society during the past year; and while expressing its devout thankfulness to God for the blessing so graciously vouchsafed, and its sense of dependence on His favour and help in the prosecution of future efforts, would earnestly appeal to Christians of all denominations for generous sympathy and liberal support in the important work of disseminating the Holy Scriptures throughout the world.

He said that he stood before the meeting as a missionary from Italy, representing there the Wesleyan Missionary Society. He rejoiced to have the privilege of testifying to the profound and grateful sense which as a missionary in Italy, he had of the importance of the operations of the Bible Society in that country. The great work of evangelisation was wonderfully facilitated by those operations, and there was a speciality belonging to the society's work in that country. These humble and self-denying men, the colporteurs, laboured most usefully in Italy. They were the pioneers of Protestantism in that land. They had only newly emerged from the darkness of Popery, but some of them were converted men who laboured for the love of Christ and the love of souls. When Rome was thrown open, the colporteurs entered over the bridge of Porta Pia alongside of the foremost inaugurators of the new era, as was meet, for where should the Gospel be save in the van of Christian progress? The results of the good seed which these men had sown broadcast over the face of Italy were in some measure visible, but to a very great extent they were yet unseen. The report spoke of thousands of copies being circulated every month, and of hundreds of thousands having been sold in Italy since 1859. What had become of those portions of God's Word, and what were they doing? From his own experience he should say that not more than one-third had been sold within the circle of the evangelical churches. After making all deductions for those which had been bought for the sake of curiosity, or by way of protest against priestly interdiction, he believed that there must be a large residue which were in peasants' huts and soldiers' knapsacks, in the studies of thoughtful priests who were timidly inquiring after the truth, in the hands of Nicodemites who would fain come to Christ, but not in the open light of day,—and in the possession of thoughtful sceptics, who were pondering anxiously the question, "What think ye of Christ?" Ay, and some were in the hands of simple-hearted Catholics who, in that confusion of mind which a liberal God would condone, were reading them together with their litanies to Mary and their guide books and manuals to the confessional for the alment of their souls. Let no one suppose that he was over-sanguine. No one who had laboured half a score of years in Italy was likely to err by being over-enthusiastic. The ever-sanguine people were those visitors who took a hop, skip, and a jump through Italy with a Cook's tourist ticket. The missionary knew the tremendous grip which Popery yet had upon the population too well to be over-sanguine. Between Popery and the Bible there could be no compact and no truce. When Father Hyacinthe said on a public platform that he stood there in his capacity of Catholic priest, he was only a Catholic in the same sense as the noble chairman was a Catholic, and just as Peter, and Paul, and Clement, and Ignatius, and Justin Martyr were Catholics. Up to the 20th of September, 1870, it needed a rich man to buy a Bible in the city of Rome. One opponent to

missionary work in Italy was a scoffing, mocking, materialistic scepticism. In the impious crusade against the truth, Popery and incredulity had joined hands. There were men in Italy who read the Scriptures only that they might blaspheme and criticise them. The Evangelical workers, however, did not fear the result. They were assured the victory would one day be theirs. Let the Christians of the land pour in more light, and pour it in unstinted, and ere long they would see that face, so lovely even in its dull unconsciousness, begin to stir with life; and Italy would waken from its slumber, and gird itself to holy service in its new day. (Loud cheers.)

The Bishop of GLOUCESTER and BRISTOL, in seconding the resolution, said he had to express an anxious man's fear that there was a movement, perhaps a spreading one, which tended to do that which must pain the heart of every true member of this society. He could not better describe that movement than as an attempt to denationalise the Bible. (Applause.) There seemed to be felt such great difficulties in respect to our children—our babes in Christ—that many good men were feeling themselves gradually borne along by a terrible current which ultimately led them to the belief that the time must come when the Bible would no longer form part of the six days' work of our children in our schools. Let the friends of the Bible Society face the difficulty firmly and considerately, but let them face it. (Applause.) Let them bear tenderly their testimony, and try to persuade those who differed from them. Was there not a mighty duty imposed upon them to circulate the Scriptures? They had assembled to stir up one another to love in that mighty work. Were their energies and enthusiasm to be spent only on those far off, and withhold them from those at home? Were they to be giving everywhere the Bible free and without price, and yet yield to a terrible current of expediency and political difficulty in the case of their own innocent children? (Applause.) Let them stand forward, and if they felt that they had taken some steps along devious, and, he feared, downward paths, let them be brave; let them remember the venerable society to which they belonged, and agree to stand by it firmly now before it was too late. (Renewed applause.) In a large assembly like the present it was impossible that there might not be some who differed sorrowfully from the sentiments he was uttering. He wished to give them full credit for their views. They were as earnest as himself, and perhaps far more earnest. He honoured their earnestness, but he ventured in the language of entreaty to consider the difficulty in which they stood as members of a Bible circulating and disseminating society. He ventured to think that if they considered the question anew, particularly in its bearing upon them as members of this society, He that guided His people into all truth would guide them in this matter. (Cheers.)

After the CHAIRMAN had read a note from the Bishop of London, who was unavoidably detained at the Privy Council Office, the Rev. EDWARD HOARE seconded the resolution, and in the course of his speech said that England had stood out against Rome for 300 years, and he hoped that it would never make a concordat with Rome either on the subject of education or on any other point. (Cheers.) There must be no concordat that would tend in any way to check the circulation of God's Word, either with a Pope at the Vatican, or with an Archbishop at Westminster. (Cheers.) It seemed to have been God's plan to sweep away all the concordats. While the agents of the society were carrying the Word of God into the homes of Italy and Austria, and giving the right hand of fellowship to every man who was enquiring after Scripture truth, the Christians of England should, as one united body, stand fast together, and rally round a free, unfettered, diligently taught, and faithfully preached Bible. (Cheers.)

The Rev. DR. TYNG, of New York, in moving a vote of thanks to the agents and officers of the society for their valuable work during the past year, said he looked upon the cause they had in hand as the greatest cause on the face of the globe. He had taught 20,000 Sunday-school children, and it had been delightful to him to find how Bible truth which had entered into the little crevices of youthful affection had taken root and displayed itself in the grand crags of mature life and activity. He had found, as the result of such teaching, a large amount of Christian intelligence, Christian purpose, Christian union, and Christian fidelity. It sounded strange to his ears—when he heard gentlemen speaking about the Bible being taken from English children, pitying the poor innocent children who are in that condition, and pointing to places of education without a Bible. Why, what country is this? (Loud cheers.) Was it his old Fatherland that he was treading upon? (Hear, hear.) Was a son of the Puritans who left this country that they might enjoy the Bible come back to England to hear that a question was being raised as to whether it was desirable that the children who now lived in the country should have the Bible? (Cheers.) He didn't care a farthing for the opinion of a single man in England. (Great laughter.) He knew that he was on the side of Christ, that he was acting with the Divine approval, when he maintained the supremacy of that Divine Book. They are banded together under the government of three great principles, neither of which could they ever in any degree mutilate, qualify, or abandon. They carried out our work in the supreme faith in the truth of the Bible. What cared he for the

toadstools of professed science in his path? (Laughter and cheers.) For the discoveries that some persons told them they have made while ruminating beneath the sod? He was happy to say that they had no original infidelity in America. They got it all from English books, or from German books translated by Englishmen. (Hear, hear.) In America, he had never yet heard the question raised whether they should have the Bible in their schools. (Cheers.) Why, there was not a village in the United States where a man would not be kicked out beyond the bounds of the village, if he were to moot such a question. (Cheers and laughter.) They had long since settled that question.

The Rev. DR. TURNER, missionary from the South Seas, in seconding the resolution, said it was now about thirty-two years since he first went out to that part of the world in connection with the London Missionary Society. Fireside writers who had travelled to those distant parts had represented the natives as simple-minded children of the sun, living in a state of Paradisaic bliss, and requiring neither Bibles nor missionaries. Paradise, forsooth! Let them look at it. The Englishman who wished to land on islands like that on which that great and good man Bishop Patteson was recently massacred would find himself face to face with painted savages, armed with clubs and spears, and with manners and customs of the most degraded kind, and there, as elsewhere, the truths of the Bible had been found to be the only remedy for poor sin-stricken humanity. The missionaries who went there found in all the groups of islands traditional histories and mythologies, and had he sufficient time for the purpose he might easily make an interesting volume of 500 pages. The translation of the Holy Scriptures, though it might be performed in the first instance by a single missionary, was not left entirely to him, but the responsibility of the work was left to a committee, who examined the whole, with the assistance, extending perhaps over a period of five or six weeks, of a few pundits,—in other words, five or six of the most intelligent natives, who were consulted verse by verse, with regard to the meaning of different expressions. In 1841 the society printed and published 10,000 copies of one of the Gospels. Six years afterwards the New Testament was completed, and 15,000 copies were sent to the South Seas, the cost thus incurred being 13,288*l.*, which was refunded to the society out of the sales. Ten thousand copies of the entire Bible were afterwards supplied at a cost of upwards of 3,000*l.*. In less than six years after the entire edition was in the hands of natives, and again the amount expended by the society was refunded, the precise amount being 3,114*l.* 4*s.* 1*d.* The society was especially indebted to the Rev. George Pratt, one of the most energetic, plodding, and useful men engaged in the work of Bible translation. (Cheers.) The speaker then gave some statistics as to the remarkable progress of Christianity in the South Seas, substantially the same as those quoted by him at the Baptist missionary meeting.

The Rev. J. HAMILTON, who was announced as "British Chaplain at Rome," moved a vote of thanks to the noble chairman. He spoke of the events which had opened that capital to the Bible. The agent of their society, Mr. Bruce, followed the Italian soldiers into Rome and opened a dépôt. The sales were at first very large, and God put it into the hearts of some of His people to establish an auxiliary Bible Association in Rome itself. Admiral Fishbourne became the first president of that association, and one of the first acts of the society was to enrol ministers. Evangelical lectures were delivered in Rome, and a discussion on the question of whether St. Peter had ever been in Rome excited great attention. On this matter the Pope made a mistake, for he accepted a challenge which had been thrown out, and sent three champions to take part in the discussion. The victory, however, was on the side of the Protestants, and subsequent challenges which had been thrown out had not been accepted by the Pope. No fewer than 11,000 Bibles and New Testaments had been circulated in Rome besides portions of the Scriptures, of which a large number had been sold and given away. The total number of Bibles, Testaments, and portions distributed since September 20, 1870, was 20,177. On the whole the success of the evangelical efforts had been most encouraging. The old man at the Vatican was much to be pitied. He who had launched the Syllabus and the Encyclical, and had impiously claimed infallibility for himself, had received his answer from God in the form of an open Bible and a dépôt of the Bible Society in the principal street of Rome. (Cheers.)

The Rev. DONALD FRASER seconded the resolution, which was carried with acclamation.

The CHAIRMAN, in acknowledging the vote, said he had been amply compensated for his trouble by the knowledge of the fact that those who would exclude the Bible from schools were a small minority.

The benediction brought the meeting to a close.

RELIGIOUS TRACT SOCIETY.

The seventy-third anniversary of this society was held on Friday evening in the large room at Exeter Hall. There was a large attendance. Mr. J. C. Stevenson, M.P., occupied the chair, and was supported by Dr. G. H. Davis (sec.), Rev. S. Manning, LL.D., Rev. Canon Bardley, Rev. Dr. Tyng (New York), Rev. G. D. MacGregor, Henry Lee, Esq., Rev. C. D. Marston (rector of Kensal),

Rev. W. O. Simpson (Islington circuit), Rev. Adama von Scheltema (Amsterdam), Rev. Dr. Tyng (New York), Rev. Dr. Nolan, and the Revs. A. Ballantyne, L. B. White, T. C. Titcomb, W. Tyler, George Wilkins, Rev. A. Killick, and Messrs. Robert Baxter, James Spicer, S. Gurney, Baron de Ferrières, Colonel Rose, and numerous friends of the society.

The proceedings commenced with a hymn, followed by prayer by the Rev. L. B. White.

The CHAIRMAN, who was cordially received, in opening the proceedings, said they could not tell why, in the first century, the Gospel was turned towards the West rather than to the East, but so it was, and now it became our duty to send back the Gospel in the opposite direction. Nor could they tell why the invention of printing had been delayed fourteen centuries after the Christian era, nor speculate on the progress the Gospel would have made now had the knowledge of printing and other recent discoveries been known earlier. If he were to describe the peculiar position which this society occupied, he would say it stood committed to discharge the new responsibilities which attached to the Church of Christ, owing to modern inventions and scientific discoveries. The improved means of locomotion, the appliances for printing books, the resources of modern art, were all consecrated to the service of the Head of the Church, and the Religious Tract Society was bound to avail itself of these agencies to do, in modern times, what in the earlier ages could only be accomplished by the living voice of the preacher. The same commission was now in force that was given in earlier times, "Go ye into all the world, and preach the Gospel to every creature." Whilst there was great controversy as to the "real presence," there was one aspect of the truth in which that presence was very real, viz., in the fulfilment of Christ's own promise, which was to last for all ages, "Lo! I am with you always, even unto the end of the world." There were innumerable instances of the way in which a single tract had brought the light of truth to a benighted soul in a heathen land; and thus it was interesting to think how the tract became the pioneer of the Bible, whilst the Bible was the pioneer of the missionary. A tract was a small thing, but amongst the thousands scattered abroad, who could tell that it might not now and then fall on good ground? He regarded it as a noble aim of the society that in every one of their publications the truth about salvation by Jesus Christ should be plainly and simply stated; and therefore with what gratitude ought they to hear of the vast numbers of publications which it was the business of the society to produce. The society was justly called the servant of all the churches; and amongst the many meetings taking place at this season, there was no society which received such hearty acknowledgments from all sides as the Religious Tract Society, which furnished such abundant means of carrying on the services of the various missions. In regard to home work, the service rendered to the whole people had been great by diffusing popular literature like the *Leisure Hour* and *Sunday at Home*, which would bear comparison with their more pretentious rivals.—(Hear, hear)—in literary and artistic merit, and general attractiveness, so much so, that these publications had suggested to others similar works; but in spite of such competition the society's publications still held their place, and continued to increase in circulation. (Hear, hear.) He wished also to say that if Sunday-school teachers could be more fully enlisted in the service of the society, the publications of the society would get more ready access into the great bulk of the families of the land than in any other way. Some books in Christian literature never would go out of fashion, such as the immortal "Pilgrim's Progress," which year after year was in greater demand, and had been printed in thirty different languages by the society. (Hear, hear.) Referring to modern books, that most interesting and deservedly popular book, "Jessica's First Prayer," had been translated into almost all the languages of Europe, and the Russian Government had ordered a copy of it to be sent to every primary school throughout that vast empire. The story of the "Peep of Day" had been translated into Chinese. A German translation of the "Memoirs of Colonel Gardiner" had been found in the possession of a Prussian officer killed at the siege of Paris. From France he learned that the publications of the society were welcomed more cordially than ever. In regard to India an incident was mentioned in the report how a bundle of tracts left accidentally near a well was picked up by a native, and led to the conversion of himself and of seventeen other natives. The Hindoos and Mahometans were taking a leaf out of the society's book, and were printing tracts of their own, but this ought to urge the Religious Tract Society to renewed exertions in that country, believing that the Christian religion must win in the end, and that "the word of the Lord endureth for ever." Then there was a marvellous opening for the Gospel in the city of Rome now, as well as in Spain, and the Spanish nations of South America. He noticed also with pleasure the exertions of the sister society in America, and was glad to welcome the Rev. Dr. Tyng, a distinguished representative of the American Tract Society. (Hear, hear.) The report could not be read without feeling that God had made of one blood all the nations of the earth; and that Christ's salvation, which was fitted for all nations and languages, and all conditions of men, could indeed be nothing else but the very truth of God. (Hear, hear.)

Dr. DAVIS (the secretary) read an abstract of the annual report, from which it appeared that during the past year there had been published 110 tracts. The books published had included the last part of the quarto Paragraph Bible with Emendations, "The Life of William Tyndale," "The Seven Golden Candlesticks," and a large number of others both for adults, youth, and children. The periodicals of the society had all maintained a satisfactory position. Other publications had been issued, making the total number for the year 320. The yearly circulation had amounted to about 50,000,000, and Dr. Davis incidentally remarked that 580,000,000 of pages had been printed. (Cheers.) Speaking of the foreign operations of the society, he remarked that the dépôt established in Rome was well supplied with all the Italian evangelical publications, and that the sales were satisfactory. Dépôts existed in all the principal Italian towns, where the society's publications might be obtained. In Spain nearly 300,000 tracts had been printed for the society. Many remarkable instances of usefulness had been reported. In Portugal 45,000 tracts had been provided for the new committee in Lisbon. These tracts were scattered over all parts of the country, and in many places meetings were held for reading both tracts and the Bible. (Hear, hear.) The Paris Tract Society had been enabled to print tracts, by funds furnished by the Religious Tract Society, to the amount of 400*l.* A grant of 800*l.* had also been voted to meet a sum raised in France to liquidate a heavy debt resting on the Paris committee. Another grant of 200*l.* had also been voted to the Sunday-school Union of Paris for a similar purpose. The Toulouse Book Society had received 300*l.* towards its free circulation of libraries. Its issues had amounted to 130,733 volumes; 10,418 having been given gratuitously, and 13,502 placed in permanent libraries. In Switzerland, for the copartage of the Geneva Evangelical Society carried on in France, grants had been made in large numbers of French evangelical almanacks; 129,774 of these had been circulated, and 232,774 tracts. In Germany the Lower Saxony Tract Society had printed 1,060,000 tracts and books, and circulated 1,312,000. The Bremen Society has printed 1,041,000 copies, many of them being translations of the Religious Tract Society "Weekly Tracts" and "Monthly Messengers"; the circulation reached 1,260,750. The Barmer Tract Society had printed 119,000, and distributed 250,000 publications. In Russia 142,000 tracts had been printed in St. Petersburg, and 131,070 circulated. In Sweden, "The Rock of Ages," and Owen "On Indwelling Sin," had been printed by grants from the Religious Tract Society to the National Evangelical Society. Though the aid of the society, also, another society, entitled the Stockholm Missionary Union, had printed 202,500 evangelical tracts. Norway had also received 50*l.*, expended upon religious publications. Tract circulation was largely increasing in Holland, 55,145 having been sent out from the dépôt at Rotterdam, and grants had been made to Dr. Capadose, of the Hague, and Pastor Adama Von Scheltema, Amsterdam. In Hungary, the society had printed 82,000 books and tracts in Hungarian and Slavonian, including the lives of Calvin and Knox, and Bunyan's "Pilgrim's Progress." In Bohemia, books, tracts, almanacks, and periodicals, all containing evangelical teaching, were printed and circulated in the vernacular. In Turkey, at Beirut, a new committee had been constituted for Arabic publication. The Syrian schools in Beirut, Damascus, and Mount Lebanon, continued to receive help. In Constantinople the American missionaries had received a grant of 300*l.* for Armeno, Armeno-Turkish, and Bulgarian tracts. Turning to Asia, Dr. Davis said that the publications of the Calcutta Tract and Book Society, including the *Zenana Magazine*, amounted to 148,000, and the issues to 154,732, including sales of Bengali works to the number of 88,588. At Allahabad, the North Indian Tract Society had printed in Hindi and Urdu 31,269 copies of books, &c. The sales at full price were 19,500, at half price 3,000, and there had been a gratuitous distribution of 8,800. To the Punjab Society, Lahore, 150*l.* had been granted for new buildings, &c. The Bombay Society had printed 155,000 copies of various works, and the issues in Marathi, Guzerati, Hindi, Hindustani, Persian, and other languages had amounted to 100,475. The Madras Society had published 501,800, and circulated 390,083. The South Travancore Society had published 234,100 tracts, of which 120,000 were handbills. In Canton 31,350 publications had been printed and 28,000 distributed, and at Shanghai, Hong Kong, Amoy, and Pekin several thousands of books and tracts had been printed, the funds for which had been supplied by the Religious Tract Society. The total funds of the society had amounted to 121,943*l.*, and the total expenditure to 120,004*l.*, leaving a balance in hand of 1,938*l.* In conclusion, Dr. Davis said that the subscriptions, donations, legacies, &c., amounted to 13,137*l.*; the payment on past grants to 5,214*l.*, while the grants amounted to 21,686*l.*, leaving the balance of 3,555*l.* to be supplied from trade receipts. (Cheers.)

The Rev. Canon BARDSTON, in moving the adoption of the report and the appointment of the committee for the ensuing year, spoke on the subject of the necessity of upholding evangelical religion, and introducing the Christian element into general literature. Having explained that evangelical was generally taken to mean the part of Divine truth more especially referring to the person and work of Christ, he remarked that some one had said

that every sermon was defective that did not contain a clear statement of the plan of salvation. Whether that were so or not, he would distinctly affirm that no tract was entitled to be called a religious tract unless it was permeated by what the old Puritan fathers called the three R's—man's Ruin, Redemption, and Renewal by the Holy Ghost. It was the glory of this society that it had put into circulation millions and millions of tracts containing the pure Gospel in every language. With regard to the second part of his subject, human nature had to be cultivated, not being naturally receptive of the truth; and if truth was to make its way it must be by effort. Truth had always had to fight its way; and in the present age this was emphatically true. There never was a time since the Reformation when evangelical truth so largely prevailed as now; but at the same time there never was an age when error was so rampant as now. Truth had a tendency to provoke error. Who would have supposed that in this country, where the word of God had been so widely distributed, sacerdotalism would again have lifted up its head, and that the grossest errors of mediæval times would have been reproduced and espoused with the greatest earnestness. In such circumstances persons must take sides; and the Religious Tract Society had taken its side. The first books of the society he ever read were the works of Bradford, Cranmer, Latimer, and other reformers; and with regard to the "Life of Wm. Tyndale," referred to in the report, he believed that if ever the time came when each man should have all that belonged to him, Tyndale would occupy the first place amongst English reformers. (Hear, hear.) The publications of the society were calculated to arrest the attention of persons of thought and cultivation. As to the necessity of the Christian element being introduced into general literature, a deep and close thinker had observed that "there was very much done without God; and that there was very much done against God," and then he added, "and there is very much done in the present day for God." There was no doubt a systematic attempt in the present age to exclude God from His own creation—from legislation, education, commerce, and literature. (Hear, hear.) Some of the most accomplished men of the day were amiable atheists. Therefore, as Dr. Arnold had said, what was now wanted was not so much religious books as secular books couched in a religious spirit. It seemed to him that the Religious Tract Society emphatically met that very requirement. People who were opposed to all kinds of works of fiction were ignorant of the wants of the age. Man had not only a mind, but an imagination, and each must be cultivated. He believed the society was doing a great work in the right way, and in the right spirit, and conducting it with fairness, because it represented all the various orthodox Christian denominations. (Hear, hear.)

The Rev. G. D. MACGREGOR, Paddington, in seconding the motion, spoke of the society's publications during the year. One was struck with the fact that the society lent its aid to every Christian agency, whatever society aimed at the amusement, instruction, and elevation of the lower classes by means of libraries, reading-rooms, and so forth. No better instrument could be made use of than the books of the Religious Tract Society in connection with that other great institution the British and Foreign Bible Society. (Hear, hear.) A variety of opinion were held as to whether there was more or less evil in the world now than formerly, and opinions differed according to the point of view from which the subject was looked at; but the conclusion arrived at by all was the necessity for still greater effort in cleansing the world for its Saviour. Notwithstanding the vast agencies already at work much more remained to be done; but whatever other agency was used the publications of this society presented a most powerful and blessed instrument for doing the work. The simple Gospel running through the publications of the society produced its immediate effect. During the last year 110 new tracts had been issued, all ringing with the clear sound of truth, and with no attempt to refine away the Gospel or recommend it to the human mind by making it philosophical. (Hear, hear.) He was convinced that those who superintended the publication of the tracts were men who knew and loved the truth, and with such men at its head there was no fear of the publications of the society ever giving an uncertain sound. (Hear, hear.) The publications suited all classes, learned and unlearned, Sunday-school teachers, old and young; and the books for boys were the best that could be written. An antidote was required for the scepticism of the age, which changed its tactics like the chameleon changed its colour; and what better antidote could be used than a literature pervaded by a Christian spirit, a scientific, historical, and polite literature pervaded by a holy Christian spirit such as this society provided? Nothing could delight the Christian heart so much as to know that the society's publications were being so universally received, and that no family into which they entered could be injured by them. On these and other grounds he was delighted to hear of the vast multitude of publications issued by the society.

The resolution having been carried,

The Rev. Dr. TYNG said he represented the American Tract Society—(Hear, hear)—and everything that was American might be fairly said to be the child of England, because America had adopted our excellencies and had also been poisoned by some of our evils. (Laughter.) Sixty-eight years ago the British and Foreign Bible Society was

established, and twelve months afterwards its first-born child was the American Bible Society. But before that, in 1799, the English Religious Tract Society was established; but it was twenty-six years afterwards when the American Tract Society was formed in imitation of the noble and important English society. He now represented the American Tract Society in its maturity, and as one of the oldest members of it, he offered the hand of fellowship and friendship. (Hear, hear.) The one great principle which marked the two societies was the recognition of the fact that the one instrument of the salvation of man was the simple word and truth of God. (Hear, hear.) The principle on which the societies acted was to take the living word of God and give it out in separate portions as wholesome food for the children of God on earth; and they must stand by this truth; the Reformers stood by it, so did the Apostles. The message he brought them from America was, "Never give up that truth." (Hear, hear.) Don't let them be led away by the miserable monkey-shows of ritualism. Was it possible British men and women could bow down to such pasteboard idols, which, week after week, increased in ugliness. (Applause.) But his subject was more important than these things. If the Tract Societies were true to their principles, God would give them a blessing, and a wonderful blessing. The American Tract Society took the three R's described by the Rev. Canon Bardstony, and that reminded him also of the five W's which he used to learn at school: "I love the words of Jesus. I love the ways of Jesus. I love the will of Jesus. I love to walk with Jesus. I love the works of Jesus." (Hear, hear.) The rev. Doctor concluded by observing that he took his stand on the simple word of God, and did not care to discuss the various objections raised by men on minor matters; and when such objections were made he could only reply, in the words of the companions of Daniel to the King of Babylon, "We are not careful to answer thee concerning this matter." In fact, he did not care to discuss the subject with them. (Applause.)

The Rev. W. O. SIMPSON said that as he had been asked to speak of the operations of the society in the East, and as he had lived in an Eastern clime, he might be pardoned for indulging in allegory. Let them imagine themselves in harvest time in a village in Buckinghamshire, the men working in the fields, the sick at home in their cottages, when a lady visitor came dressed in print, bringing a basket and a purse, and leaving a small gift with the villagers, who were all very sorry when she departed. Then change the scene to the hop-gardens in Kent, where the same lady, dressed in print and carrying a basket and purse, was to be seen amid the thousands of men and women gathering the hops. Shift the scene again to Whitechapel in winter time amongst the costermongers, and still the same lady might be recognised by her print dress amongst the costermongers. Let them ask the policeman who she was, and he could tell them nothing but that she had been coming and going during the last twenty years, and that she lived in a big house at the West-end. Tracing her westward, they might some day in May find her celebrating her birthday in a large house with many friends, and making a little speech to them. She had no scruples with reference to her age. She seemed like a young lady of seventeen, but she was seventy-three—(Hear, hear)—and he wished her many happy returns of the day. (Laughter.) Did they know who she was? (Hear, hear.) She still wore the print dress, though the pattern might be somewhat changed. He had seen her in the same print dress in Paris; he had seen her in the Marathi country with her print dress a little changed; and he had seen her in Bengal; but he never loved her so much as when he saw her in her print dress, somewhat altered in pattern, in Travancore. The rev. speaker then in a humorous vein spoke of the way in which he found the tracts of the society extremely useful as an introduction of the Gospel to the poor heathen in the East amongst whom he had carried on his ministrations; he sang some lines in the native tongue, much to the amusement of the audience; and declared that the rosaries and image worship of the Roman Catholics were not inventions of the Vatican, but were appropriations from the older heathenism of India.

The Rev. C. D. MARSTON referred to the singular coincidence that he should find himself on the same platform with Canon Bardstony and Mr. Macgregor, both from the same town as himself, and with the Rev. Dr. Tyng, in whose school he was formerly a Sunday-school teacher. Having paid a high tribute to the worth of the Rev. Dr. Tyng, he referred generally to the work of the society in Germany, France, and Russia. In France, the report told him that there was great disgust with the priesthood, and that the people were in many quarters ready to receive the Divine truth. So also in Germany there was taking place a schism in the ranks of the Papal party. Everyone would, therefore, feel the necessity for increased exertions in those countries. Everyone was acquainted with the name of Dr. Döllinger. Statements had been made from his lips as striking and strong as any used in Exeter Hall twenty to twenty-five years ago by Hugh M'Neil and Stowell. Dr. Döllinger had said that the whole system of Popery was based on a great perversion of the Bible—that the very breath of the Order of Jesuits had poisoned it. Dr. Döllinger had read a lesson to all Europe which Europe ought to take seriously to heart. When they saw this great opening they ought to "go in and possess the land" with such publications as were calculated

to lead men's minds in the right direction. In regard to Russia there was only one colporteur of the society, and he was labouring chiefly in the south, where licentiousness and drunkenness seemed to have laid hold of the lower population. In Norway the population was so sparse that nothing like a regular clerical visitation could take place; and surely it was time to send colporteurs to that country. (Hear, hear.)

HENRY LEE, Esq., Manchester, quoted a motto put over his door by a Chester man who refused to leave the town in a time of plague, viz., "God's providence is man's inheritance," and thought the Religious Tract Society might adopt the same motto now. He had been requested to speak about Spain and Italy, in which the providence of God was visible in a remarkable manner, those countries being now open to the operations of the Tract Society. He referred to the changed and peaceful aspect of Rome under Italian government, and to the splendid opportunity now afforded there for spreading the knowledge of the Gospel. There was something peculiar in the same family reigning in Italy and Spain. In Spain also the priests were losing power, and there was a chance of the word of the Lord having "free course" in that country. "The sword of the Spirit is the word of God," and if they circulated the truths of that word their labour would not be in vain.

Rev. ADAM A VON SCHELETEMA, Holland, spoke of the labours of the Tract Society in Holland. He informed the meeting that he learned the English language in order to understand the English version of the Bible, and to be able better to teach the young children of his country. Fifty years ago the Netherlands Tract Society was started by two Englishmen, and a character was at once given to it, and he had to thank the London Society for the periodical assistance afforded. In Holland there was an endeavour being made to instil a spirit of unbelief by means of scientific teaching, and he knew of no better means of counteracting this teaching but by the circulation of the tracts containing the Gospel truth. His experience was that these tracts had the greatest influence. Of the translation of "Watts's Divine Songs," more than 10,000 copies have been sold; and of other hymns used in churches, more than 100,000 copies had been sold. So much were they valued that in many cases people would remain at home on Sunday evenings and sing them instead of going elsewhere. Next to the English tracts he knew of none which had so much influence as the Dutch. They are most attractive to the poor and always welcome. He wished the English Society "God speed" in its glorious work. (Hear, hear.)

On the motion of Mr. ROBERT BAXTER, a vote of thanks was given to the chairman for presiding, and the meeting terminated with a hymn, and the benediction pronounced by the Rev. W. CADMAN.

BRITISH AND FOREIGN SCHOOL SOCIETY.

The sixty-seventh general meeting of the society was held on Monday, in the large room, Borough-road; Mr. J. Gurney Barclay, the treasurer, in the chair. It had been expected that Earl Russell, according to his custom, would have presided, but at the last moment the noble earl declared himself unable to fulfil his engagement, as stated in the following letter:—

Pembroke Lodge, Richmond-park, May 3.
My dear Sir,—I am sorry to find that, owing to the arrangement of business in the House of Lords for next week and other causes, I shall not be able to attend the meeting of the British and Foreign School Society on Monday, the 6th May. I wish you would read this letter in the course of the meeting. I remain faithful to the principles of the society. For many years I have contended for those principles against the partisans of secular teaching on the one hand, and on the other against the adherents of the rules of the National Society, which impose the obligation of learning the Catechism on week-days, and of attending the worship of the Established Church on Sundays. It has appeared to me that any system of teaching which omitted religious instruction must be faulty and inadequate. It likewise appears to me to be necessary that the society should adhere, with the most simple comment and explanations, to the words of the Bible. I therefore trust that the society will continue its labours, and that they may be more and more successful. In various ages of Christianity, doctors invested with the authority derived from the Pope or placed in their hands by the schools, have added to the Holy Scriptures, and interpolated doctrines for which no sufficient warrant could be found in the Bible. The attempts to make such doctrines a part of the education of these islands have of late years had much influence on persons of authority, civil or ecclesiastical. The Jesuits of Rome are endeavouring to gain possession of the means of education in Ireland, and the Jesuits of Oxford are working hard to acquire control over the education of England. Let us hope that these machinations will be resisted by the lovers of religious liberty in England and in Ireland. It is to be hoped that next year the members of the Government will declare themselves enemies to all oppression of Dissenters; for they cannot expect a Baptist parent will be satisfied to pay a tax for the promotion of infant baptism, or that a Presbyterian will be willing to send his son to church to pray for a blessing on the order of bishops. These attacks on freedom of conscience must be relinquished, and probably will be so before any long time shall elapse. The state of Ireland in respect of education is more critical. Unless speedily checked by the House of Commons, the Ultramontane party, which had to signal a triumph last year at Rome, will next year gain a triumph equally signal at Dublin. For my part, I will only say that this is not a time when either the liberal clergy of the Establishment or the Protestant Dissenters ought to go to sleep. (The above was written by his lordship's secretary, and the noble earl,

in his own handwriting, added): Let them be up and active.—I remain, my dear Sir, yours very faithfully,

A. Bourne, Esq.

RUSSELL.

Letters were also announced from the Duke of Argyll, the Duke of Devonshire, the Earl of Chichester, Earl Fortescue, Earl Granville, Lord Zetland, Lord Belper, the Bishop of Exeter, Rev. C. Kingsley, the Marquis of Lorne, Viscount Enfield, Marquis of Hartington, Mr. Bruce, Mr. Foster, Mr. John Bright, and several other members of Parliament.

From the report, an abstract of which was read by Mr. Alfred Bourne, the secretary, it appeared that the controversies and discussions of this year had been avoided, the committee believing that the questions raised were rather political and ecclesiastical than such as a society having for its sole object the education of the people might be expected to engage in. Attention was called to the fact that no single school board, up to March 6, had adopted the secular system, and of the forty-six which had decided how much religious instruction should be given in the schools, eight (representing 200,000) had resolved that the Bible should be read without explanation, and thirty-eight (representing 6,000,000) that it should be read and taught. The Borough-road and Stockwell Training Colleges had been enlarged, and two new colleges opened at Darlington and Swansea, so that the society had now, besides the college at Bangor, which was under separate management, accommodation for 355 students, 130 male and 225 female. At Christmas 197 students were presented for examination, all of whom gained the highest class of certificate given as the result of examination, viz., 60 in the first division, 110 in the second, and 27 in the third. During and at the close of the year 1871 the colleges had sent out 126 duly qualified teachers. The number of students in residence was 332. At the Borough-road, Stockwell, and Corby schools the total number of names on the register was 1,422; the total attendance 1,281. There were six schools, with six principal teachers, three assistant teachers, and fifteen pupil teachers. Various schools had been supplied with 205 teachers. Letters and reports had been received from schools, in one way or other assisted by the society, in France, Spain, Madagascar, India, the South Seas, and the Bahamas. The committee saw reason to congratulate the subscribers and friends on the general interest in education which was being manifested, and the action which was being taken by the school boards, and expressed a hope that the adaptation of the society's principles to the new state of things would be increasingly recognised. From the financial statement read by the treasurer, it appeared that the ordinary income for the year 1871 was 15,576L 9s. 7d., the expenditure having been nearly 300L in excess. An appeal was made for increased subscriptions in aid of the general operations of the society, and donations to wipe off the liabilities (about 2,700L) on account of the buildings at the Borough-road and Stockwell, and the adaptation and furnishing of the premises in Wales and the North of England.

On the motion of Lord LYVEDEN, seconded by Mr. COWPER-TEMPLE, M.P., the report was unanimously adopted.

Several congratulatory speeches were made; amongst others, by Mr. C. Reed, M.P., Vice-Chairman of the London School Board, who said he was glad to think that board had settled the religious part of the education question in a manner that would satisfy the country and the parents alike. He insisted that no education was of value unless the Bible was its foundation.

The following resolution was next adopted:—

That this meeting, believing that the reading and study of the Bible, without the use of any formularies, secures what is most important in the religious teaching of the schools, both elementary and normal, commends the plan of the British and Foreign School Society to the friends of education of all sects and parties as the most satisfactory basis of union. The officers having been elected for the ensuing year, and thanks voted to Her Majesty for her continued support, a cordial vote of thanks to the chairman for presiding on the occasion brought the proceedings to a termination.

PRIMITIVE METHODIST SOCIETY.

The annual missionary meeting of this society was held (by permission of Mr. Spurgeon) in the Metropolitan Tabernacle on Tuesday last. The chair was taken at six o'clock by Isaac Holden, Esq., of Bradford. There was, as usual, a very large attendance of friends of the society, whose expressions of approval of the sentiments of the various speakers were both loud and frequent. The CHAIRMAN (after prayer had been offered) called upon the General Secretary to read the report.

The Rev. S. ANTLIFF said the report of the committee was not less pleasing than the former reports had been. He proposed to give on the present occasion only a very brief abstract. The time of balancing the accounts had been changed by order of the last conference, and therefore the financial statement now submitted would cover a period of fifteen months, viz.: from January 1, 1871, to March 31, 1872. The returns from the colonial stations had not all arrived, and hence there could only be an approximation, though a very near approximation, to the annual income of the society. The last anniversary, including one hundred guineas from the chairman, realised 255L 16s. 4d. The money received by the secretary and treasurer, apart from the district returns, amounted to 888L 2s. 4d.; repayments of money advanced, 575L; grants from the Book-

room, 550L Collected on the stations in the several districts, 21,043L 19s. 9d.; collected on the home mission, 1,433L 0s. 10d.; collected on the Australian stations for missionary purposes, so far as the returns have been made, 587L 0s. 8d. The amount raised in Canada and expended on the mission, under the direction of the committee there, was 1,490L 5s. 6d., making a total of 26,824L 5s. 5d.; but this sum was exclusive of 3,063L 3s. 3d., raised on the home mission to aid in supporting the missionaries, and 2,371L 2s. for the building of chapels and schools for the home mission stations. Adding these sums together, they made 32,258L 10s. 8d., contributed on mission stations and for mission purposes. Part of this sum was necessarily laid out in local expenses; part was used in assisting those depending circuits which could not sustain their ministers without aid from the missionary funds; and the remainder had been used, excepting the balance, in sustaining the home, colonial, and foreign stations. The treasurer of the African Fund had received from stations 1,676L 12s. 2d.; from the Young Men's Fund, 110L 17s.; for the Mission Boat Fund, 99L 18s. 8d.; from miscellaneous sources, 252L 0s. 1d.; the total income for the African Mission being 2,139L 7s. 11d. The treasurer of the African Mission began the year with a balance of 124L 17s. 10d., and ended with a balance of 886L 12s. 2d., thus showing that the receipts for the year were 761L 14s. 4d. in excess of payments. This balance, with the sum owing to the fund, would enable the committee to strengthen the South African Mission, by sending an additional man as speedily as a suitable one could be found. (Applause.) The treasurer of the General Fund began the year with a balance in hand of 879L 19s., and finished with 2,429L 12s. 10d., thus showing that the income of the society for the fifteen months was 1,549L 13s. 10d. above the expenditure. Besides this, the debt of the society was lowered 400L, leaving only 2,000L to be paid. The real balance of the society then was only 429L 12s. 10d. when all debts were paid, as the debts of all honest men would be. (Applause.) He was quite sure that every financier would see very distinctly that 429L 12s. 10d. would be utterly insufficient to carry the committee through the summer months, during which comparatively little was received by the treasurer. The stations in England, Ireland, Scotland, and Wales were still prospering. They reported a net increase of members for the year of 289. The number of stations was 65, and the missionaries 110, besides 11 who were sustained on circuit; 45 fresh places had been missioned; 18 chapels and 4 schools had been built; 2 chapels had been enlarged; 23 schools had been established; and 3,956 discourses were delivered under the open sky. Time would not permit going into details to show the success of individual stations. The Canadians had 43 missionaries employed under the direction of the committee in Canada. The Australian colonies had 8 missionaries in the Adelaide district, 10 in the Melbourne district, 18 in the Sydney district, and 5 in New Zealand. The number of missionaries in the Australasian colonies was 49. The West African mission had at present only 2 European missionaries, with several native assistants. The South African Mission had only one regular missionary, but another would speedily be sent. The total number of home missions was 121; colonial, 92; foreign 3; making altogether 216 missionaries. (Loud applause.)

The CHAIRMAN, in the course of his speech, said he rejoiced in the success of the Primitive Methodists, and hoped they would go on and prosper. When he sat down that morning to prepare a speech, being unused to preside at such meetings, he asked his wife what he should say, "Why," she said, "I do not know, I cannot give you a plan of a speech, but, if you like, tell them for one thing that if ever I change from being a Wesleyan, I shall become a Primitive Methodist." (Laughter and applause.) Well, he did not think that would be a bad change. He rejoiced in unity, and in having their little specific differences. His father was a Wesleyan, and he meant to be a Wesleyan as long as he lived, but he was glad that there was a Primitive section of their Methodist Church, a Free Methodist Church, the Methodist Reformers, Bible Christians, and all the various branches of their Methodist churches. Union, when it became too great and universal, was dangerous to human society, and liable to be abused. But they could differ, and yet be united, and he hoped should show the Nonconformist churches, and, above all, the Methodist churches would endeavour to show, that whilst they differed on small matters, and on some important matters, still they had a fraternal union and love with each other. He believed the Nonconformist Churches were quite as much united as the Established Church of England, though there is one very powerful bond which united them. He heard a very distinguished gentleman, belonging to the Church of England, say in its praise that it was a very comprehensive Church, say in its praise that it admitted all shades of thought, and all varieties of religious opinion, and he spoke of it in this way as a matter of praise. Well, they had in the various Nonconformist churches all this, however much they all believed in their own, and promoting their own opinion. That was the right sort of thing. He hoped they would all go on endeavouring to propagate their own convictions and their own Christianity with all the earnestness and with all the means which God gave them, and that they would feel united by that bond of Christian charity.

which he believed was quite as strong as any bond of mere temporal and worldly considerations (Cheers.)

The subsequent speakers included the Rev. B. Clark, of Newcastle-on-Tyne; Rev. W. O. Simpson, Wesleyan missionary from the East Indies; Rev. R. W. Burnett, from Fernando Po; Rev. John Phillips, and John Foster, Esq. At the close of the proceedings it was announced that about 2000. was realised during this anniversary.

CHURCH MISSIONARY SOCIETY. — The annual meeting of this society was held on Tuesday week in Exeter Hall, which was densely crowded. The Earl of Chichester presided. The report stated that the total income for the year was £153,697., showing a decrease of £1,731. The work of the year was full of encouragement, and signified by remarkable conversions among the Mahomedans and Brahmins. There are connected with the mission 158 stations; 197 European clergymen; 131 native and country-born clergymen; 16 European laymen; 10 European female teachers, exclusive of missionaries' wives; 1,928 native and country-born Christian catechists and teachers of all classes not sent from home. The number of communicants was 20,125. The society has withdrawn from seventy-seven stations chiefly added to parochial establishments in the West Indies, or transferred to the native church in Sierra Leone, containing 10 native clergy, 4,356 communicants, and 12,866 scholars. In the greater part of British India Mohametanism abates nothing of its bigotry and fierceness, while among the African tribes it continues to progress. There has been an apparent revival of professed attachment to Hinduism amongst men of education, and the worship of Durga has been celebrated with more pomp and parade than for many preceding years. Avowed atheism is on the increase, and the "Brahmists" seem to be receding further from Christianity, facts which point to the need of a greater supply of labourers for the great work which was still before them. The principal speakers were the Bishop of Ripon, the Archbishop of Canterbury, Mr. J. H. Kennaway, M.P., the Bishop of Rupert's Land, and the Rev. T. Storrs, missionary from India.

Correspondence.

THE SCHOOL, THE BIBLE, AND THE NONCONFORMISTS.

To the Editor of the Nonconformist.

SIR,—I have been greatly surprised to-day to see in the *Times* newspaper an advertisement, entitled, the "School and the Bible," stating that "the following declaration" is in course of signature, and has already received the adhesion of the gentlemen whose names are appended thereto." The declaration is?—

As strenuous efforts are being made to exclude the Bible by law from public elementary schools, we, the undersigned (not connected with any Established Church) believing that such exclusion would be a great national evil, feel it to be our duty publicly to record our disapproval thereof.

My name is appended to this declaration. Allow me to say that I never saw it until I saw it in the *Times*, that I gave no one any authority to sign for me, and that I should not have signed it if I had seen it.

Yours truly,
HERBERT S. SKEATS.

May 6, 1872.

THE EDUCATIONAL PROBLEM—A SUGGESTION.

To the Editor of the Nonconformist.

SIR,—Since the Manchester Conference a majority of Nonconformists have assumed a clear and intelligible position on the educational question: will you afford space for an expression of opinion from one of the minority?

We are agreed that State funds should not be used to promote religious teaching. Is not this principle violated as much by grants to sectarian schools as by fees paid under the 25th clause? If so, are we not as much bound to resist one as the other? And if our principle leads us to oppose any religious teaching in board schools, must we not, to be thoroughly consistent, say, "Either the present sectarian schools must be secularised as well as the board schools, or else the State must withdraw from supporting them"? This was the position taken of old by the Congregational Board of Education, and every day more and more convinces me that it is the only logical solution of the difficulty.

But from this position we have been driven by force of circumstances. It is felt to be more important to instruct the children of negligent and worthless parents than to carry our principles to their logical issue. And it is felt equally that if a general measure of compulsion is to be adopted the existing schools must be utilised; to say nothing of the vested rights that having been permitted to grow up—must needs be considered with respect. Accordingly, we are compelled to seek some sort of compromise between our principles and the principle of those who desire the perpetuation of things as they are.

The compromise now advocated by the majority of

* The declaration referred to appears in our advertising columns to-day.

Nonconformists is to exclude all religious teaching as far as possible, and the Bible in particular, first from Board schools, and ultimately from the other schools that receive aid from the State. It is admitted that this cannot be carried into effect immediately, or perhaps speedily; but those who advocate it as an ultimate settlement of the question do so from the conviction that it would be a thorough and uncompromising triumph of Nonconformist principles.

From this conviction I beg leave to dissent. It is, I believe, impossible so to exclude religion from the school as to escape the necessity of some compromise of the grand old Nonconformist principle; but, however that be, the exclusion of religion now proposed does not escape that necessity. It is, I understand, proposed to allow the State-aided schoolmaster to give instruction in the elements of morality, or at least to appeal to moral principles in maintaining order within the school. To forbid this would be manifestly absurd, and yet this cannot be permitted without teaching (or at least assuming as the basis of teaching) several distinctly religious dogmas. For if I teach a child that it is right to tell the truth, and wrong to swear, I imply, first, that the child is subject to a moral governor; second, that this moral governor requires of him reverence and forbids falsehood. Both these are religious dogmas, and it is impossible to maintain the distinction of right and wrong without a religious basis. But not only is this the case, the lesson is one which at least two classes of religionists will dispute. Not only all Atheists, but some Deists, believe that reverence to the name of God is a mere superstition; and the Jesuits teach that falsehood is not wrong if uttered in the interests of Papacy. Since the teaching of morality is thus impossible without the teaching not merely of religion but of some disputed religious dogmas, it follows that the Manchester proposals do after all amount to a compromise.

Seeing, then, that a compromise is necessary (unless we are to revert to the old position of twenty years ago), the question arises, "Have we hit on the best compromise, that which will secure for us the greatest advantages?" I venture to think we could find a better, one that would not really be more opposed to our principles, one of which we could demand the immediate application to the board schools, one which would be much more speedily applied to the sectarian schools, so as to render them practically unsectarian, and one the adoption of which would enlist on our side an immense amount of popular support which is now certain to be arrayed against us. There is, throughout the country, a widespread but not very intelligent love for the Bible that is now being manipulated on behalf of sectarianism. The effect of this has been seen in recent elections. In the metropolis a vast majority stood aloof from all the late elections, in a manner that suggests not mere indifference but unwillingness to vote either for sectarian teaching or the exclusion of the Bible. At Leicester the unsectarian candidate who was elected stood by the Bible; in almost every other election since the Manchester Conference we have been defeated—even in large Liberal constituencies. Surely these things suggest a doubt as to whether our recent course has been the wisest.

Now, my compromise is, the five resolutions of the League, except as to the exclusion of religious teaching, in place of which I would say, "No religious teaching to be allowed, except the inculcation of morality, and, at the discretion of the school board, the reading and explaining of the Bible; this last, if introduced, to be subject to the Time-table Conscience Clause." The same rule, substituting "managers" for "school boards," should be imposed on any schools that might still be permitted to receive grants in aid without being subject to a board. But not one penny of public money, whether through Imperial or local channels, should be given to any sectarian school; nor should any religious observance be allowed, except a hymn or prayer to Almighty God at the opening or close of the school, subject of course to the conscience clause. [I mention this last merely as a possible concession which it might be expedient to make: let it be borne in mind that the Papist does not object to prayers to God, while the Protestant does object to prayers to Mary.]

I can foresee several objections to this proposal, which I will strive to answer.

1. It will be objected that it is a compromise. But I have already shown that it is impossible to avoid compromise if we allow any State aid for education. And if the Bible is to be forbidden in the public school, it is hard to see how any religious instruction can be allowed to those children to whom the State is in loco parentis—those in workhouses, reformatories, &c. Besides, the reading and explaining of the Bible is not really teaching religion, but imparting material out of which religion is to be developed.

2. It will be objected that persons will be still compelled to contribute towards teaching which they disapprove. But, really, if the principle be a sound one, that no person should be made to pay for any object of which he disapproves, then the Society of Friends should be relieved of that portion of their taxes, direct or indirect, which is devoted to military expenditure.

3. It will be objected that sectarian teaching would still be practised, even if the Bible were excluded, this would need to be guarded against, and it might be enacted that if after investigation on complaint of parents,

it should appear that any schoolmaster had attempted proselytism he should be superseded.

4. It will be objected that the scheme proposed would not be acceptable to the Papists. Neither would any other scheme that refuses to give them the upperhand. Sir, it is time we look this question fairly in the face. Three years ago it was possible to discriminate between Roman Catholicism and Ultra-Protestantism; it is so no longer. Then a Roman Catholic might—with compromising his religion—be a loyal subject of Queen Victoria; now the Syllabus, fortified by the dogmas of Papal Infallibility, is part of the Roman Catholic religion. Whatever allegiance the Papist may owe to the English Government, that allegiance is overridden by the claims of dogma that turns religion into rebellion, and faith into faction; for if he chooses to be loyal when the Pope may happen to require disloyalty, he is ipso facto excommunicate. It is time, therefore, that we cease to consult Papists as to the settlement of a dispute amongst Her Majesty's loyal subjects.

I know full well that in this matter the balance of Nonconformist opinion is just now against me; but the Nonconformist majority is not a majority of the nation, and our present course is leading us on towards a crushing defeat. If we are to be severely logical, let us retrace our steps, and stand by the principle we avowed twenty years ago. If not, let us frankly accept a compromise in which we shall be the chief gainers, and adopt as our rallying cry, "The Bible Only, and not a penny of public money to Sectarian Schools!" we shall thus secure a truly national system of education, and the hostility of the Papacy must be dealt with as circumstances may require.

Yours respectfully,

T. G. CRIPPEN.

Independent Church, Fulbourn, Cambs,

May, 4th, 1872

P.S.—Is the sectarian system called the "De nominational" as a salve to the vanity of the dominant sect, and the sect that wishes to become dominant, lest their feelings should be hurt if called by their right name?

Postscript.

Wednesday, May 8, 1872.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

ANNUAL MEETINGS.

These meetings commenced on Monday night, when the representative members of the union held what—under the new constitution—is termed the business meeting of the union. A report of the proceedings of this meeting will be found in the sketch of "A Looker-on" in another column.

On Tuesday morning both the representative and associate members of the union assembled in full force, filling the ground-floor of the Poultry Chapel. The galleries were also crowded with spectators. After singing and prayer, the Rev. Dr. KENNEDY, chairman for the present year, delivered an address, of which the subject was: "Our Place in Christendom and in the Catholic Church." We have given a considerable portion of this able paper in our Supplement, and need only add that it was listened to with close attention, and was frequently cheered in the course of its delivery.

After the SECRETARY had made several announcements, the Rev. S. HEDITCH, of Bristol, read a paper on "A Genuine Revival," of which the leading idea was that not mere practical schemes were called for to revive spiritual life in the churches, but a spirit of personal devotedness, which would not fail to display itself in appropriate forms. He, however, furnished several practical suggestions, some of which were very favourably received.

The Rev. JOSHUA HARRISON followed in an address, in which he eulogised Mr. Heditch's paper, and expressed approval of many of its suggestions.

There were calls for the Rev. THOMAS JONES and the Rev. T. BINNEY; but they declined speaking, and the latter said that he should prefer a private meeting for the discussion of such a subject.

After prayer by the Rev. J. G. MALL, of Bradford,

The Rev. J. GUINNESS ROGERS, B.A., read a paper on the question, "How the Element of Religion in Primary Education is to be provided for." He observed that Nonconformists had been so much compelled to insist on the negative side of this question as to lay themselves open to the charge of having nothing positive to propose. Any contribution, therefore, which they might be able to make to the constructive process would tend to remove prejudice. They had been charged with being infected with rationalistic views and hatred of Bible teaching. Nothing could be more contrary to fact. They regarded the glory of the Master and the salvation of souls as at stake. They were compelled to oppose what seemed to many a beneficial influence, because they did not believe it possible that the Government could exercise that influence within the limits of the fundamental law of Christ's Kingdom. They were constrained to oppose the teaching of religion in Government schools by the cer-

tainty that no Government system could ever reach the religious ideal which they themselves were anxious to reach. As Christian men, anxious for the purity of the Gospel, they must oppose any system which held out delusive promises as to its propagation. The Bishop of Gloucester and Bristol might have spared the remark in his charge that they attempted to deprive poor children of the Bible. They simply believed that the State schoolmaster could not teach it properly. It was high time that their true motives were recognised. Our opponents should define their views of the proper use of the Bible in schools. Should it be treated simply as one of the great classics, and merely its morality taught, and that whether the teacher had any sympathy with the book or not? That it should be read, as some proposed, without note or comment, could not be regarded as an adequate provision for the wants of children. They should be acquainted, not only with the facts, but also with the principles of the life of Christ. The principles of the Gospel should be inculcated; but if the teaching is to be unsectarian, everything must be excluded which would offend any section of the great evangelical confederacy. Dr. Wallace, of Glasgow, had given, as an illustration of such teaching, a probable exposition of the first verse of St. John's gospel, showing that the child would be necessarily left in a condition of uncertainty, believing that everyone was right and everyone wrong. Then what evidence have we that schoolmasters could give such religious instruction as we desire? The proposed system would tend to depreciate the work of Sunday-schools, but the religious impressions of children were received chiefly in Sunday-schools. No one could remember an instance of conversion resulting from the teaching of day-schools. The agencies already in existence ought to be turned to the best account. Pastors should exercise constant superintendence of their Sunday-schools, and conduct training classes for teachers. Another class of labourers might be enlisted. There were many ladies whose spiritual life languished for want of suitable occupation, some of whom had no taste for collecting subscriptions or for Dorcas meetings. It had been suggested that hospitals should be formed in connection with churches to afford them a suitable sphere for activity, but many of them would probably find more congenial occupation in giving religious instruction to the young. In conclusion, he contended, that if the churches could not do the necessary work the State would certainly not be able to supply the deficiency. We must not lend ourselves to popular illusions on the subject. We must be content to be misunderstood for a while, but there will be a resurrection of reputations. There was a growing conviction that we must not trust so little to love and so much to external power. Mr. Rogers sat down amid loud applause.

Mr. HENRY RICHARD, M.P., moved a resolution to the effect that in the opinion of that meeting, the responsibility of the churches to provide for the religious instruction of the young could not be affected by any action that might be taken in that direction by the State. The resolution went on to urge the improvement of the Sunday-school system, and other such agencies at present in operation. He was anxious to avoid uttering a syllable which would wound the feelings or give offence to those who differed from him on this subject, and such there were whom he held in the highest honour, and with whom it had been his happiness to co-operate for upwards of twenty-five years. But none of us were in a condition to reproach each other. We were all in a state of transition and feeling our way. Still the majority of Congregationalists had found their way to an unassailable position, from which he trusted they would not allow themselves to be dislodged. A small remnant of our army, however, still lingered on the plain. It was most important that we should not take any false step at this critical juncture. We had certain principles committed to our charge, which he believed were fairly represented in the words of the resolution he had read. Mr. Richard quoted, as a fair statement of our case, the words used twenty-seven years ago by Mr. John Bright in the debate on Sir James Graham's bill. If we have attached an exaggerated importance to the matter let us say so, let us read our recantation like men. Let us repudiate Mr. Miall's speech of last session, confess our mistake, and act consistently. But he would defy anyone to show that there was any distinction between the application of money to religious purposes in churches and schools. And if we really held those principles, do not let us be deluded by any small concessions. (Loud applause.) To pay money out of the public funds for religious teaching in schools was to surrender the principles of Nonconformity. There were some who said that they merely wished to have the Bible read, but on being pressed they admitted that the schoolmaster should expound it, and open the school with singing and prayer. But what more than this was done in churches? He would yield to none in reverence for the Bible, and resented any insinuation to the contrary. (Loud cheers.) But if we were to teach the Bible at all, he must be allowed to teach it without restriction. If in doing so he were forbidden to offend any sect, he would rather not try the experiment. Let us beware of those who, like Mr. Beresford Hope, were complimenting us as religious Dissenters, but who when they had gained their end would hold our noses to the grindstone. The hon. member sat down amid great applause.

The Rev. THOMAS BINNEY rose, amid cries of "Chair" and "Order," to inquire what was the connection between the resolution which had just been moved and the subject of the paper as announced in the programme.

Mr. JOSEPH FLETCHER, of Christchurch, in seconding the resolution, characterised the system it was attempted to introduce as a hybrid system, partly Nonconformist and partly Government. They must not be surprised that their position was as yet misunderstood by some of their friends. Although they were all now agreed on the subject of Church establishments, that question had been misunderstood by Owen, and by some of Cromwell's contemporaries. Twenty-seven years he himself had been a staunch voluntary in the matter of education. Had the voluntary system been properly supported it would doubtless have been the best, but we must now fall in with the new system. It was futile to attempt to go back to the voluntary system. But, religion was a thing of God, not to be interfered with by the Caesars of this world.

The Rev. Dr. PARKER moved an amendment to the effect that in providing for the religious element in primary education no system would be deemed satisfactory which would not admit the use of the Bible. Dr. Parker said that in abandoning the original position of voluntarism in this matter, we had given up the only consistent theory. The Congregational Union had not settled the education question yet. They were all agreed that no formulas or catechisms should be taught at the public expense, but as to the use of the Bible they were not agreed. There were those who could not agree to any measure making it unlawful to use the Bible in schools. The Legislature must let the Bible alone. Parliament must neither exclude nor patronise it. There was such a thing as an interference of exclusion. The Bible would be placed in a false position, and represented as a divider, and the young would be encouraged to regard it as such. Were children to be classified into Bible lovers and Bible deriders? If it came to a choice of difficulties, he would accept all the difficulty of an open Bible. Popery could not be fought on merely secular grounds. He did not deprecate the local controversies to which the question would give rise. Better to have a local disease than a vital plague. Dr. Parker thought that the passing of his amendment would save the Union from a disastrous mistake.

The Rev. WILLIAM URWICK, M.A., in seconding the amendment, asked how the religious element was to be provided for. Mr. Rogers had not answered the question. Many were willing enough to give religious instruction, but the difficulty would be to get children to avail themselves of it. It would be utterly impossible, unless provision were made for it during school hours. The hand of law must not be allowed to enter into the province of religion. But would not the State be doing so in excluding the Bible from the schools? In America the State took no part in the controversy, and the Bible was read in Protestant schools every day. The mere reading of the Bible might be of incalculable value, and the Bible must not be put on a level with shasters, mass-books, and the like.

The Rev. R. W. DALE, who rose amid great applause, regretted that the discussion had drifted from the specific question introduced by Mr. Rogers in his paper, but now that the general question had been raised, it must be fought through. The question whether Government should interfere in the matter was not to be determined by the other question whether or not we, ourselves, could do the work. Churches had been charged by Christ with a specific duty in the matter. Even if they failed to discharge it, it would still be a grave offence to call in the aid of the State. If Government were to provide religious teaching it must be unsectarian. But no greater danger threatened the country than the decline of the dogmatic teaching of religious truth. Was all reference to the effect of Christ's death on the human race to be avoided? If so, such teaching would do far more mischief than the total exclusion of the Bible. But there was much sophistry abroad as to this exclusion. Mr. Dale concluded amid loud cheers.

The Rev. EUSTACE CONDER, of Leeds, could not see any connection between the resolution which had been moved and the speeches which had followed, and thought that there had been a confusion of two distinct questions. They were all agreed that the Church and the State were two distinct organisations; but the State had been called on by the will of the nation to alleviate the ignorance of the people, and the question was how was the State to do this? It was impossible for the school boards to entirely disconnect the Bible from ordinary teaching, so closely was it associated with our national history, and it would be equally impossible to avoid offending religious susceptibilities in treating of such subjects, for instance, as the Spanish Armada.

The Rev. DR. STOUGHTON held that in excluding the Bible from schools the Government would be really interfering with religious teaching. It would be impossible for moral discipline to be maintained in the schools altogether apart from the Bible. He denied that in signing a certain declaration to which allusion had been made, he and his friends had raised this discussion. They were rather in the position of the lamb when attacked by the wolf in the fable.

The Rev. DR. HALLEY considered that the resolution was of so mild a character that all might vote for it, whatever might be their views of the question before the meeting.

The Rev. EDWARD WHITE considered that it was

the duty of the churches to train religious school-masters rather than insist on religious teaching in schools.

The Rev. J. G. ROGERS would not exercise his right of reply, but merely explained that his intention had been to deal with the practical side of the question, but that he had forborne to do so rather than exceed the time allowed for the reading of his paper. The question of the exclusion of the Bible would not have been raised but for Dr. Parker's notice of his amendment.

Dr. PARKER, on the understanding that that question was not raised by the resolution, consented to withdraw his amendment, and the resolution was carried. The assembly then adjourned.*

The second meeting of the Union will be held at the Poultry Chapel on Friday at 9.30 a.m. The business will include a paper to be read by the Rev. Dr. Mullens, on "Councils of Reference" and the consideration of the standing orders. At four o'clock the foundation-stone of the Memorial Hall will be laid by J. Remington Mills, Esq. The Rev. T. Binney and Dr. Halley are expected to take part in the ceremony. A Conversazione will afterwards be held in Cannon-street Hotel, Hugh Mason, Esq. (Ashton-under-Lyne), in the chair. The Rev. J. Baldwin Brown, B.A., will deliver an address on "The Old Nonconformity," and the Rev. Alex. Thomson, M.A. (Manchester), an address on "Modern Nonconformity."

THE CONGREGATIONAL UNION.

(By a Looker-on.)

I am glad that this week the first-stone of the long-projected Congregational Memorial Hall is to be laid, and hope that the building may be ready for use by the time the London meetings of the Congregational Union in London are again due. For, at present, the Union has no *genus loci*, but leads a gipsy life, not very conducive, I think, to its dignity and certainly not to the comfort of its members. Last year the "preliminary meeting" was in the hall of the Sunday-school Union in the Old Bailey, and the other meetings in Finsbury Chapel, and now it is back again at the Weigh House, and, because doubts were felt as to the safety of the new roofing at Finsbury Chapel, the Poultry Chapel is again resorted to.

The Weigh House was certainly large enough for the "business meeting," which has now taken the place of the "preliminary" under the new constitution, and the oak galleries having been painted a light colour, the place certainly looked brighter than in days of yore. This meeting was looked forward to with some interest, as being the first of the kind; a distinction being now drawn between "representative members" of the union and "associate members," and the former alone being admitted. This new distinction has had the effect of bringing 300 new churches into the Union, though I believe that some of the old churches previously connected with it have been slow in conforming to the new regulations, and the associate members—who are, in fact, the old "personal members" under a new name—have not yet come in as numerously as they were expected to do. The union is, in fact, in a transition state, and, no doubt, the experience of those gentlemen who on Monday night failed to obtain admission, because their churches had not formally appointed them as delegates, will have a salutary effect.

There were a large number present at this first meeting, though the chapel was not quite filled—the ground floor, I mean—for spectators not being admitted, the galleries were empty, and that gave the place a somewhat cold and bare look.

Dr. Kennedy, the chairman for this year, quickly started the business by calling upon the Rev. A. Hannay, the secretary, to read the committee's report, his own address being reserved for "the assembly"—to use Congregational Union phraseology—the next morning. The report was a very business-like, straightforward document, without any untoward diffuseness, and yet having a tone of vigour which saved it from anything like dryness. It dealt with such topics as the working of the new constitution—the proposed "standing orders"—the projected ministerial stipend augmentation fund—the conference on the junction of weak churches, and the conference (yet to come) on college amalgamations—the attempt to get statistics, which has as yet failed, chiefly owing to the negligence of the larger churches—the promised supplementary hymn-book, and Congregational lectures and essays, and the action of the committee in regard to the education question, and other public matters. The closing passage referred to the late Sir Francis Crossley, and that was about the only personal reference which the report contained.

Under ordinary circumstances the report of the committee is accepted without debate, but this report directly raised the education question; from the fact that the committee distinctly stated that they had not only sent a deputation to the Manchester Nonconformist Conference, but that they thoroughly accepted the resolutions which it

* For the above fragmentary notes of this interesting meeting we are indebted to a friend who was present; our reporting arrangements having, unfortunately, broken down at the last moment.

adopted, and expressed the belief that they would have been charged with unfaithfulness to their principles if they had failed to act as they had done. Now it was previously known that the report contained this passage, and also known that some influential members of the body dissented from the views of the committee, and it was rumoured that they would join issue with the committee on the motion that the report be adopted.

There was nothing in the brief speeches of the Rev. A. Reed and Mr. Grimwade, who submitted that motion, to provoke debate, and, for a minute or so, it looked as though the matter were going to pass off quietly enough. Then came an inquiry whether the adoption of the report involved an approval of all its contents. To that the chairman replied that the meeting must judge for itself, but that he believed that the adoption of the report might be regarded as an expression of general approval of its contents.

This called up the Rev. T. Binney, who said that in regard to this question he was where he was forty years ago, and that "he meant to stick to the old ship." He did not, however, wish to excite controversy, and so would only say that he approved of the report, with the exception of that part of it which related to education. Dr. Stoughton followed, and, with equal brevity, said that he should not oppose the motion; though there were many things in the report of which he did not approve. On that Mr. Dale sprang forward, and the cheers which greeted him showed on which side were the sympathies of the meeting, and indicated much that was to follow. He said that as the question had been raised by the two preceding speakers, he thought there should be no doubt as to the feeling of the meeting, and so he moved a rider to the resolution, especially thanking the committee for their action in regard to education; which the Rev. G. Ingram seconded. Thereupon Mr. Lemon objected that the meeting was not competent, under the new constitution, to entertain the rider, and sneered at the mover and seconder for proposing that thanks be given to a committee of which they were themselves members. Thereupon Mr. Binney spoke again; asserting that he had not raised the question, but that the report had done so; stating that it could not be fairly considered in the midst of clamour, and adding that as most of them had come round to one point, in regard to which he was where he had been five-and-twenty years ago, so if he lived so long he should find them come round on this—an assertion which of course was received with laughter, which served to moderate the heat that by this time the discussion had generated. But it went on, and with great brievity. The Rev. G. Macgregor thought that to press the rider was to go out of the way to wound brethren. Dr. Stoughton told Mr. Dale that his predecessor (the Rev. J. A. James) would not have so acted—an appeal which was followed by loud cries of "Oh, oh!" The Rev. Alexander Thomson, of Manchester declared his thorough adherence to the "Manchester platform," thought the rider needless, and that it wore an appearance of ungraciousness. The Rev. B. B. Waugh, *per contra*, said that private letters had been written to disparage the proceedings of the Manchester Conference, and the influence of certain names had been unfairly used, and that, therefore, there was need of firmness. Dr. Raleigh significantly said that, as the discussion had gone on, he had become convinced that the rider was necessary, and the remark was loudly cheered. Mr. Pratt indignantly referred to the "round robin" on the subject, now in course of signature, on which Mr. Binney exclaimed, "I'm not there!" The Rev. J. G. Rogers read that document, and indignantly protested against it. Then the motion was unanimously adopted, and on the rider being put it was carried with about thirty dissentients.

The next business was the nomination of a chairman for next year, and the committee recommended the appointment of the Rev. Eustace Conder, of Leeds. I don't believe that the recommendation of the committee in regard to the chair has ever before been matter of debate; but it was whispered that Mr. Conder's nomination would certainly be opposed, on the ground that he was opposed to the views of a majority of the meeting on the subject of education, but chiefly because he had signed the round robin aforesaid, just when he ought to have scrupulously refrained from such a proceeding.

It was probably a knowledge of this fact which led Dr. Brown and the Rev. S. McAll to propose Mr. Conder's appointment with an unwonted degree of emphasis, and Mr. Dale, with great tact and judgment, I think, supported the nomination, not on personal grounds alone, but because the union had never imposed, and ought not to impose, a test. The Rev. J. Curwen, however, thought it right to enter his protest against the appointment; but the Rev. J. G. Rogers took the same line as Mr. Dale, and urged the meeting not to commit an ungenerous act. This appeal stopped further discussion, but ten or a dozen members eased their minds by voting against the motion.

The appointment of the committee followed and completed the proceedings, which occupied but two hours, and were very vivacious throughout.

There was not such a crowd at the meeting yesterday morning as at Finsbury Chapel last year, when everybody who could do so went to hear the chairman, the Rev. Thos. Jones; but the attendance was very large—both upstairs and down, and especially up. And though, I suppose, Dr. Kennedy did not raise anticipations as did his gifted predecessor, he has sustained the reputation which the

chair of the union has acquired in recent years, by the character of the address which he delivered. It was delivered with great vigour, and its points told well, but as your columns will, no doubt, contain copious extracts, I will not attempt to summarise it; though I may add that it was wisely kept within moderate limits, viz., a little more than an hour.

Closely following the address—without the votes of thanks and other formal proceedings which used to occupy precious time at the most important period of the meeting—came a paper by the Rev. S. Hebditch, of Bristol, on "Genuine Revival." It was well conceived in its choice of topics, and happy in expression, as well as characterised by a seriousness of tone which made a suitable impression on the meeting. The Rev. Joshua Harrison followed in a judicious speech, in which he expressed concurrence in the practical suggestions made by Mr. Hebditch. Then there was a lull, and calls were made for the Rev. Thomas Jones and Mr. Binney, but those gentlemen declined responding—the latter saying that he should be glad if in a private meeting there would be such an outpouring of their minds on the subject as was not possible in the midst of such a gathering. A delegate suggested that prayer would be more appropriate than speechifying, and the Rev. J. G. Miall responding to the chairman's call, offered an earnest prayer, having relation to the matters dealt with in the paper which had been read.

When the Rev. J. G. Rogers was announced as the reader of the next paper, of which the subject was, "How the element of religion in primary education is to be provided for," there was just that increase of excitement which indicated that the rest of the sitting was not going to be so placid as the beginning. Unfortunately, I think, Mr. Rogers devoted so much time to the introductory, and what may be termed the contentious, part of his subject, that he could deal very imperfectly with the real topic which he had undertaken to handle; and one result of this was that the meeting soon found itself engaged in the discussion of the question which it was supposed had been got rid of the night before. On the other hand, it may be said that it was known that an amendment relative to the exclusion of the Bible from schools would be proposed, and that fact influenced both the writer of the paper and the mover and seconder of the resolution that followed.

That resolution was not intended to be controversial, and only affirmed that, in order to supplement the religious deficiencies of the schools, it was necessary to increase the efficiency of Sunday-schools and to provide for religious instruction by suitable agencies during the week. This was proposed by Mr. Richard, M.P., and in a speech which was, I think, the most effective and the most useful of the many effective and useful speeches which he has delivered. He expressed the opinion that the present stage in the history of Nonconformists was a most critical one, and implored the assembly not to take a false step and thereby weaken the hands of those who were doing their best to represent them in the House of Commons and find that office a most difficult one. Then quoting a passage from a speech of Mr. Bright, delivered twenty-seven years ago, when he stood almost alone as the representative of Dissenting views, he (Mr. Richard) asked whether it did not correctly describe the fundamental principle of Nonconformity? The meeting responded affirmatively, and then he asked how it was possible consistently with the principle to use it during religious instruction in State schools? He pointed out that those who asked that there might be prayer and praise, with the reading and repeating of the Scriptures in schools, were asking no more than was done in their chapels. He objected to the mere reading of the Bible, and said that if he could not speak all his mind in regard to its contents, he would make it elsewhere where he would be unfettered. With almost passionate earnestness, he protested against the aspersion that he, and others who objected to Bible teaching by the State, were wanting in reverence for the book, and had not as deep a regard for it as others. Finally, he quoted a passage, written a quarter of a century ago, by one for whom they all had a profound respect, in which the writer urged Nonconformists not to be betrayed into inconsistency, because it seemed easier to be inconsistent than to be firm, and to wander into Bye-path Meadow, in which they would ultimately be led grievously astray, and then stated that that was the language of Edward Baines—a statement which was received with a roar of applause, amid which the speaker sat down.

The threatened amendment came from Dr. Parker, and it was directed against the exclusion of the Bible from schools. The Doctor's main point was that it was an interference with religious liberty to prohibit the use of the Bible, and his demand was that the State should neither prescribe nor prohibit. In reply to this, however, Mr. Dale subsequently pointed out that the State, through the school board, did prescribe religious teaching by means of their bye-laws. Dr. Parker laboured hard to make good his point, and was more frequently sentimental than logical, but he was, on the whole, well listened to, and acknowledged the courtesy of the meeting; with whom, however, he clearly made no way. And certainly his seconder, the Rev. Mr. Urwick, succeeded no better; and was especially confused and weak when he attempted to show that the Roman Catholic difficulty was no difficulty at all; for the

Roman Catholics must be meet on political grounds, inasmuch as they denied the rights of private judgment.

Dr. Stoughton, who said so little the night before, spoke more fully now, and begged the union not to depart from the principles of their Puritan ancestors. The Rev. Eustace Conder took the same side, but spoke in a smiling, sunny way, which disarmed opposition. He attempted to show that connection between Church and State was one thing, and connection between Church and school was another—as though the question was not one of religion, whether in connection with Church or with State. Mr. Dale struck in very effectively, and dealt with some of the fallacies of the preceding speakers; while Dr. Halley vigorously denounced State-education as Communistic, and caused much laughter by saying that the favourite doctrine now appeared to be that people had no other duty than to beget children and leave them to the care of others. He ridiculed the resolution as a milk-and-water resolution, meaning nothing, and the amendment as not meaning much more, though he would vote for both.

That led to an explanation from the secretary and Mr. Rogers that it was not intended by either the paper or resolution to raise the question whether the Bible should be excluded from schools; on which Dr. Parker said that, if that were understood, he was ready to withdraw his amendment. Some of the members, however, objected to that, but ultimately consent was given with but a few dissentients. Then the resolution, which had been the subject of one of the ablest and most exciting debates which have taken place for a long time in the union, was quietly passed with unanimity, and that brought the business of the first session to a close.

Then members and spectators flocked out into the much needed fresh air, blocking up the pavement in the Poultry, and exciting the wonder of passers-by at the unwonted number of black coats and white cravats to be seen in that commercial locality. The delegates, or the country portion of them, then made their way to the Cannon-street Hotel, where dinner was provided in the great hall. After dinner brief and general speeches were delivered by the Rev. David Thomas, Dr. Edmond, Dr. Allon, Mr. Dale, and others. The education question was once more touched upon, the claims of the *Congregationalist* and *British Quarterly* were urged, and Dr. Allon besought the support of the entire Congregational body for the projected new church to be built by the Independents of Cambridge, who have bought a site in one of the best streets of Cambridge, and to erect a building into which no Nonconformist youth will be ashamed to enter. Dr. Edmond, as a Presbyterian, expressed the pleasure he had felt in witnessing the freedom of debate which had been displayed in the morning, and almost wished that he could have taken part in the fray.

THE EDUCATION ACT.

LONDON SCHOOL BOARD.—At the weekly meeting on Wednesday a report was presented from the Finance Committee, which stated that the board had applied to the department for authority to provide schools for 100,000 children in all. The sum of 100,000*l.* which the Public Works Loan Commissioners had agreed to lend the board, was only applicable to the twenty schools already authorised by the Education Department. The committee recommended that an application should be made to the Education Department for authority to borrow a further sum of 150,000*l.* from the Public Works Loan Commissioners. This sum, it was stated, would rise the total expenditure of the board to 500,000*l.* and Mr. Freeman, who moved the adoption of the report, said he had no doubt another 500,000*l.* would be required for the establishment and support of the fifty schools which the board proposed to erect. The report was adopted. It was stated in a report from the statistical committee that the cost of the educational census undertaken by the board was 2,470*l.* 3*s.* 1*d.* The board is now in possession of the name of every child in the metropolis on the 1st of April last year, between the ages of three and thirteen years, and the names of their parents.

PLYMOUTH.—The Plymouth School Board has adopted, with only two dissentients, a motion recommending the parents of children who wished their school fees to be paid to send their children to the board schools.

A PARENT FINED FOR SENDING HIS CHILDREN TO A NONCONFORMIST SCHOOL.—The West Cornwall magistrates sitting at Penzance have for the third time fined a father, in gradually increasing penalties, for not sending his children to school. This third time, however, it was proved that the child was in regular attendance at a school of the father's selection, but the prosecution urged that the Church school at Gueval was the only one recognised by the school board, and therefore the parent was fined. He expressed his unconquerable determination not to send his children to a Church school.

The promises to the 100,000*l.* Guarantee Fund of the United Kingdom Alliance now reach over eighty-five thousand pounds.

The International Exhibition was opened to the public on Monday on payment of a shilling. 3,080 persons paid that sum for admission. The number admitted by season-tickets was 454.

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TO CORRESPONDENTS.

* * With the view of providing ample reports of the Congregational Union and the Anniversaries of the London, Home, and Colonial Missionary Society, Irish Evangelical Society, and other meetings of the week, we shall give a SUPPLEMENT of EIGHT PAGES with our next Number, Wednesday, May 15. The early receipt of Advertisements and orders for the Paper will be a great convenience.

The paper relative to Sewing Classes in Paris is unavoidably postponed; and the great demands upon our space this week oblige us to omit several other communications.

The Nonconformist.

WEDNESDAY, MAY 8, 1872.

SUMMARY.

BOTH Houses of Parliament will adjourn on Monday next for the Whitsuntide holidays, which are to last a fortnight. Considerable progress has been made during the week with the despatch of business. The Ballot Bill has at length emerged from committee, but one or two points remain to be settled on the bringing up of the Report, so that the third reading will be deferred till after the holidays. On Monday the Government sustained another defeat in the Commons, under the circumstances described below. As two-thirds of the Scotch members supported Ministers, and the Irish were equally divided, Mr. Gordon's resolution was in fact carried by the votes of English Tories, who desire to keep popular education in Scotland as well as in England under clerical control. The Liquors Bill has been read a second time in the Upper House of the Government without a division. The wisdom of initiating that measure in the Lords is already doubtful. The Duke of Richmond, the leader of the Opposition, is dis-

posed to make party capital of the subject. He has intimated his intention to move a number of amendments to mitigate the stringency of the measure, especially in relation to police supervision and adulteration—amendments which had previously received the sanction of the public-house interest. If this is not a creditable bid for the support of the licensed victuallers at the next general election, we know not what is. But will the House of Lords follow his grace's dangerous lead?

There is too much reason to fear a breakdown after all in the Alabama arbitration and the Washington Treaty, and that too on a question of form. President Grant's Cabinet are ready to abandon all pecuniary claims in respect to consequential damages, they even avow that they desire an adverse judgment from the Geneva Tribunal, but they insist that the arbitrators should give a formal decision on the question. But Lord Granville declines to consent to this formality, on the old ground that the indirect claims are outside the treaty, and that it is not competent for the arbitrators to take them into consideration at all. Our Government have no objection to humour Mr. Fish by settling the principle of the responsibility of neutrals in such a shape as would ever afterwards shield the United States from any claims for indirect damages, but they decline to accept any adjudication on the question from the Geneva Court. It would seem from the statement of Lord Granville in the Lords on Monday that the negotiations are not yet at an end, and that on Monday next, before Parliament rises, he will be prepared to make a full statement. In America opinion is now nearly unanimous in favour of dropping the claims. The only point is whether General Grant and his advisers will take that becoming course to the detriment of party interests in connection with the Presidential election, or decide to stand by the original Case.

French news is very reassuring. There seems to be no doubt that serious negotiations are taking place between the Government and Count Arnim for an early payment of the remaining indemnity of 120,000,000/, with a view to the speedy withdrawal of the German troops from the six occupied departments, and that Prince Bismarck is disposed to give every facility for that purpose. Meanwhile the National Assembly has accepted the proposal for a resuscitation of the Council of State, which will form a kind of Senate, very serviceable to President Thiers. But the important question who is to nominate the members, has not yet been decided.

A great sensation has been created by a masterly speech of the Duc d'Audiffret Pasquier, founded on the report of a committee, showing the wholesale corruption, fraud, and dishonesty which existed in the Imperial War Department, and advocating compulsory military service. The army, said the speaker, gave an example of silent, conscientious fulfilment of duty. "Our children must all serve in it." This declaration produced the most genuine and unanimous outburst of enthusiasm yet witnessed in the present Assembly, and rounds of applause greeted the speaker. Unhappy France, to be obliged to look to the army as the great model for national regeneration! However, the speech, which is a heavy blow at Imperialism, is to be distributed throughout the communes.

The Carlist rising in Spain has been summarily put down by Marshal Serrano and his army. A body of the insurgents, 6,000 strong, has been completely defeated, and with great loss, in Navarre. Hundreds of prisoners were taken, and the Carlists were flying over the frontier. Don Carlos himself was present, and has not apparently made good his escape to San Sebastian. The insurrection is virtually ended. It owed its importance mainly to the expectation of a general and simultaneous rising of the Republicans, who have wisely held back. Any movement on their part would now be too late. In a few weeks, probably, King Amadeo will be firmly seated on the throne, and the Liberal Government able to prosecute their proposed reforms.

A new difficulty has arisen between the Court of Berlin and the Vatican. With characteristic astuteness Prince Bismarck appointed Cardinal Hohenlohe, a notorious Liberal, as ambassador to the Vatican, possibly under the idea that his Eminence might be serviceable to Liberal Catholicism at the next election of a Pope by the Sacred College. Pius IX., however, will yield nothing to the German Government. He declines to receive the cardinal as a German envoy, and that empire will therefore remain unrepresented at the Papal Court—no great loss, we suppose.

The rumours relative to the safety of Dr. Livingstone are vaguer than we could wish. There does not appear, says Dr. Beke, to be any letter, or even any oral message, from either Livingstone himself or Mr. Stanley, the

agent of the *New York Herald*, but it is simply the "report" of "some natives," who profess to "have been forty days on the journey" from Ujiji to Zanzibar. Should the intelligence of the meeting of Mr. Stanley with Dr. Livingstone at Ujiji be really true, Dr. Beke adds, it is not at all unlikely that a confirmation of it will reach the coast before the departure of the relief party under Lieutenant Dawson. Another week or two will, we trust, clear up all doubt in a favourable sense, as to the fate of the intrepid and long absent explorer.

MONDAY NIGHT'S FIASCO.

THE Ministry sustained another defeat on Monday night. On the motion for going into committee on the Scotch Education Bill, Mr. Gordon, who filled the office of Lord Advocate under the last Conservative Administration, submitted to the House a resolution that the religious education in School Board Schools, which the bill of the Government proposes to leave optional with the local educational authorities, should be made compulsory by law. By a mistake in tactics, none but the members of the Opposition made a serious fight upon the question. It was interpreted by the Ministerialists as simply a motion for delay, and it was suggested that it should be met on their side with silence, in the hope that an early division, which it was assumed would negative Mr. Gordon's motion, would open the way to committee on the bill, and secure considerable progress for its clauses during the night. This, however, did not fall in with the views of the Opposition. They persisted in prolonging the debate till close upon midnight, and in the division which followed, they obtained a majority of seven in favour of the amendment. We should be reluctant to be obliged to say to what cause or causes this untoward result was chiefly due. But we may give our deliberate opinion that it was not due to the settled conviction of the majority in the House of Commons that the teaching of the Bible ought to be made legally compulsory in all public elementary schools in Scotland.

The event, in point of fact, was accidental. It took one side, if not both, by surprise. It indicated nothing in regard to the educational opinion either of the House or of the country. The resolution itself was abstract, and may, or may not, become practically operative—that will depend upon future divisions in committee, with regard to which it may be hoped that a keener look-out will be kept on the side of the Government—but, as it stands, it is a nullity. It does not touch the bill. It need not affect, much less mould, its general character. The measure will pass into committee under conditions nearly identical with those which it would have done had the amendment never been moved. No doubt the vote, not to say the one-sided character of the debate, has damaged the reputation of the Government. This, however, is pretty nearly the whole extent of the mischief. The country would entirely misread the affair if it took the vote of Monday night as an expression of the settled judgment of the House of Commons.

The debate preceding the division demonstrated the extreme inexpediency and inconvenience of opposing systematic silence to a preconcerted rhetorical combination, if only that combination be adroitly managed. We have seldom seen much advantage come of meeting artifice by artifice—none whatever, of meeting skilful artifice by that which is clumsy. We must say that, save on very exceptional occasions, they who have the talk wholly to themselves need not be very cogent or very brilliant to get an apparent triumph over those who do not care to talk at all. There was very little in the prolonged outflow of oratory on Monday night—all of it through the conduit-pipe of one assumption—calculated to stir the spirit beyond its merest shallows. But the constant iteration of one idea, be it ever so unsound, or ever so dull, is likely to become impressive by its very monotony—and everyone is aware that quantity may sometimes be so overwhelming as to destroy the notion of quality. We cannot pretend to have been deeply moved by the long succession of speeches, all on one side of the question, on Monday night. It produced on our mind much the same sort of wonder which we suppose might have been raised by the mob at Ephesus, when, for the space of two hours, it did nothing but cry out, "Great is Diana of the Ephesians"; but we cannot honestly say that we heard anything throughout the debate worth remembering. Nevertheless, we are quite certain it will exert no small effect; for the time being at least, upon the country, for this, if for no other reason, that it was all of one hue.

"Religious education," "Bible teaching," "spiritual training of the young mind"—these were the phrases with which members were never tired of conjuring. The phenomenon is a very noteworthy one. It turns up, one may say, in the most unexpected quarters. There is a House of Commons plane of reverence for Christianity which reminds us of that in the solar system, in which the fragments, invisible to man, of some exploded world, are supposed to revolve. When crossed by the earth's orbit, and brought into contact with our atmosphere, the whirling remnants immediately become incandescent, and appear in meteoric and momentary splendour. So it is in Parliament with the piety of not a few of its members. It is normally invisible and fragmentary. It may be said to consist of flying relics of what, perhaps, was once with them a sound system of religious faith. The thing to be remarked is that this piety only becomes visible—"a burning and a shining light"—when some distasteful political theory cuts athwart the plane in which it moves. Then, there, and at no other time, and nowhere else, it bursts into a semblance of fervent religious enthusiasm—and having displayed itself, is lost in original darkness. It is really startling to listen to some sentiments from certain lips, and never do we hear so many surprising outpourings of Christian sentiment, so many rhapsodies over the Bible, and such devoted attachment to godly teaching, as during an educational debate, and from lips not usually known to be given to devout speech. But it is certainly unfortunate when these pyrotechnics are allowed to pass for more than they are worth.

Too much may easily be made of the mishap of Monday night—but we do hope that the Ministry will not learn a wrong lesson from the blunder of their own subordinates—

The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings."

PROGRESS OF THE BALLOT BILL.

THE Ballot Bill, "as amended in Committee," has been reprinted, and the first impression in looking it carefully over, is that not a single important feature has been amended out of it. The lamentations which have been made over the loss of one or two very important amendments, have been greatly exaggerated. The rejection of Mr. Fawcett's proposal to place the official expenses of elections on the rates has left intact one of the worst anomalies of our present system of elections; but the omission does not make the bill any the less a Ballot Bill, and simply leaves over one needful reform to be accomplished at "a more convenient season." The defeat of Mr. Leatham's amendment for inflicting a penalty on the wilful exhibition of a ballot-paper, cannot have altogether vitiated a measure which was considered complete without it. The partial acceptance of Sir Charles Dilke's proposal to extend the hours of polling to eight o'clock in the evening, is an addition to the efficiency of the Bill which has yet to be made. Mr. Forster has promised to bring up a clause in the next stage (that is, when the amended bill is reported from committee to the House) embodying so much of the proposal as is consistent with the principle of daylight voting. The loss of Mr. Leatham's amendment has been so noisily represented as fatal to secrecy, that it is almost with a sense of surprise we are reminded by the fourth section of the bill that the guarantees of secrecy have been increased rather than diminished in committee. The clause does not punish the voter for revealing his vote, as Mr. Leatham proposed to do; but it punishes with six months' imprisonment any person who shall "directly or indirectly induce any voter to display his ballot paper, after he shall have marked the same, so as to make known to any person the name of the candidate for or against whom he has so marked his vote." In the schedule as to voting, additional precaution to ensure secrecy is taken. The ballot paper, before being given to the elector, is to be marked with the official mark. On receiving it, he is to proceed into one of the compartments in the polling station, and there mark his paper, and fold it up so as to conceal his vote; he is then to put his ballot paper, so folded up, into the box, and he is to do this "without undue delay," and to quit the polling-station as soon as he has put his paper into the ballot-box. A similar provision is contained in the second clause of the bill. It is expressly enacted that the paper shall at the time of voting be marked on the back by an official mark, "and the voter having secretly marked his vote upon it, and folded it up so as to conceal his vote, shall place it in a closed box in the presence of the officer presiding at the polling-station, after having shown to him the official mark at the back." The

fourth clause pledges every officer, clerk, and agent in attendance, to maintain, and aid in maintaining, the secrecy of the voting, and attaches the penalty of six months' imprisonment to any attempt to interfere with the voter in marking his paper, or to ascertain for whom he votes, or "to communicate at any time to any person any information obtained in a polling-station as to the candidate for whom any voter in such station is about to vote or has voted." These guarantees of secrecy will, we believe be ample in their practical working. Their complete enforcement, under the watchful eye of public opinion, will probably be as effectual in preventing any corrupt disclosure of the vote of any elector, as Mr. Leatham's penalty would have been. And even should the ingenuity of election agents and corrupt electors find some method of evading these elaborate and apparently complete provisions, there will be little difficulty in persuading a Parliament elected under the ballot to take still further guarantees of secrecy.

The bill is, therefore, a secret voting bill; but it is something more. With the exception that it still leaves the expenses to be paid by candidates, it remodels the whole system of elections. Nominations are abolished; the hustings, with all its noise and confusion, is swept away. The nomination is to be in writing, signed by two electors as proposer and seconder, and by eight other electors. It is to be delivered to the returning officer at a time and place appointed by him; the time being any two hours between ten and three, and the place being any convenient room at the place of election. The room is not to be open to the public, but only each candidate, his proposer and seconder, and one other person named by him. As soon as a candidate is thus nominated, the nomination is to be affixed publicly outside the building; if more are not nominated than there are vacancies to fill within an hour after the appointed time, the candidates will be at once declared elected; if more are nominated, the time and places of polling will be at once announced, and the poll will be by ballot. These nomination provisions do not extend to municipal elections; but the ballot does extend to them. So that if the bill is passed as it now stands, the ballot will be in action in every borough of the kingdom on the first of November next. There is, however, one exception to the ballot. Clause thirty reads as follows:—"Nothing in this Act shall apply to any election for a university or combination of universities"—consequently the members for the Universities will still be elected by the vicious system of voting papers as at present.

Notwithstanding some rumours to the contrary, it is our hope and belief that the bill will go through. It is an honest, efficient, and admirable measure; with a few defects, but with virtues which more than compensate for them. Something will, of course depend, as to its acceptance by the Lords, or the majority with which it is passed on the third reading; and it would be well if Liberal members received some reminder from their constituents of the need that its final endorsement should be effectual and complete. The bill is far too good, far too complete a guarantee of secrecy, to be acceptable to the Lords. They will emasculate it by the insertion of a clause rendering it permissive, or by the adoption of some method of scrutiny, unless the Government and the people are on the alert. We believe that Mr. Gladstone and Mr. Forster really desire to pass the bill this year, and to make it an effectual protection to the dependent voter. Their ability to do so depends in some degree on the interest shown in the matter by the public. Both Houses would probably be glad to see the matter out of hand; and it can only be got out of hand by the passing of this bill. The Lords have no excuse for modifying it. It is the result of two sessions of discussion by the House of Commons. Few bills have had more time bestowed on them; none has ever expressed a more deliberate judgment of the representative House. If, after so many divisions, it should not be passed, self-government in this country will be proved to be only a delusion and a snare.

THE PRESIDENTIAL CAMPAIGN.

Now that General Grant's term of office is drawing towards a close, the proceedings of American politicians and parties in connection with the next Presidential election naturally claim a large share of our attention. And certainly the announcement that Mr. Horace Greeley has been selected as the candidate of the disaffected Republicans who have just met in convention at Cincinnati, is an event peculiarly calculated to stimulate public interest in the politics of the United States. It is true that his chances of obtaining admission to the

White House, in any other capacity than that of a guest, are extremely slender; but nevertheless, his nomination to the Presidency is remarkable both as a tribute to the foremost journalist on the American continent, and as a proof that the boasted unity of the Republican party is now a thing of the past. That great party, which has controlled the government of the United States for upwards of eleven years, is in the position of a house divided against itself; and therefore it is quite on the cards that the next Presidential election will result in the transference of political power from the Republicans to the Democrats.

We confess that we entertain a strong feeling of sympathy with Mr. Greeley's candidature. It is true that he is the most uncompromising—we might say, the most fanatical—of American Protectionists; and that, for the present, he represents the anti-British sentiment of the United States. But we may console ourselves with the reflection that Mr. Greeley can no more turn back the tide of free trade than he can upset the law of gravitation; while, although he adheres to the doctrine of consequential damages, he has yet always been at heart a friend of England. He may be a wrong-headed theorist, but he has no real desire to jeopardise the peace of the two nations. On the other hand, his services in the great cause of the Union and of negro emancipation infinitely outweigh the imperfections to which we have referred. His fidelity to the negro greatly hastened the advent of the personal and political enfranchisement of the proscribed race. The support of the *New York Tribune* was essential to the administration of President Lincoln; for that journal spoke with an authority which no other newspaper either possessed or could possibly acquire, except as the result of a similarly courageous, independent, and useful career. It is true that Mr. Greeley has been associated with men whose courage and ability have equalled his own; but they would be the first to acknowledge that the *Tribune* is in a peculiar sense the reflex of his strong will and vigorous intellect. Every journalist who is proud of his profession, and who desires to increase the beneficial influence of the press in human affairs, must be glad that the choice of the Cincinnati Convention should have fallen upon so representative a man of letters as Horace Greeley.

On the other hand, it is probable that Mr. Adams would have proved a far more formidable opponent of General Grant than the great member of the fourth estate whose name proved a talisman at Cincinnati. Mr. Adams is not only a gentleman, a scholar, and a statesman, he is a man whose cautious temper and moderate views would have rendered him popular with a large portion of the Democratic party. If the vote of the majority of the convention had been confirmed by the subsequent ballots, there can be little doubt that the Democrats, instead of running a candidate of their own, would have coalesced with the Liberal Republicans. They could have afforded to leave the tariff an open question, the more because Mr. Adams is not, like Mr. Greeley, identified with extreme Protectionist theories; while, as the former necessarily resided in England during the whole of the fierce controversies which the slavery question called forth, even the Copperheads would have had no special motive for refusing to accept him as the anti-Grant candidate. Mr. Adams is perhaps the only public man in the United States whose rivalry General Grant has cause to dread. It is said that the Democrats may even now adopt him as their candidate; and if so, the honour which he is believed greatly to covet, and which both his father and his grandfather enjoyed, may prove to be within his grasp. If Mr. Greeley's candidature is pressed forward at all hazards and with the determination to kindle that sentiment of popular enthusiasm which his name is well calculated to evoke, the disintegration of the Republican party may be so complete as to secure the Democratic standard-bearer a majority in the Electoral College. This, however, is pure speculation. The influence of the existing administration is still enormous; it is sure of the negro vote; and although the President's popularity is greatly on the wane, he is yet able, if he thinks fit, to give those guarantees both of his future public policy, and of his determination to cast off the adventurers who have brought him into discredit, which may induce the country generally to resolve upon giving him another trial. It is indeed thought that many of Mr. Greeley's supporters have this object in view far more than any idea of being able to supplant the chieftain who fought the battles of the Wilderness and subjugated the South.

The uninitiated observer cannot readily understand why the Grant Republicans should not substantially accept the Cincinnati plat-

form. Civil Service Reform; a universal amnesty; a system of taxation which does not interfere with industry; systematic economy in the public expenditure; and the steady although moderate annual diminution of the public debt—these are points to which all parties might be expected to pledge themselves with equal unanimity. The Cincinnati Liberals are content to remit the question of Free-trade to the discussion of the people in the Congressional districts. In other words, they evade the greatest of all the issues which must ultimately divide American parties, and confess that on this subject they are as much at issue as the supporters of the administration. A searching measure of Civil Service reform would regenerate the politics of America, and kill off the clouds of office-seeking locusts who taint the atmosphere of Washington. This is a great question of principle which must attract towards Mr. Greeley's friends the sympathy of English Liberals. Then again the proposal to prohibit the election of a President for a second term of office claims our good-will, because it is at least an honest attempt to get rid of those mischievous personal intrigues which always centre at Washington on the eve of a Presidential contest. But nevertheless the fact remains that the schism in the Republican camp has been mainly occasioned by distrust of President Grant and his *entourage*; and by a conviction that they have not advanced the cause of good and pure government, or conducted the foreign policy of the country in a satisfactory manner. It would be a mistake to suppose that the convention at Cincinnati, or the party which that convention represents, is pledged to the principle of the indirect claims. The blunders which the Washington Cabinet committed in putting forward claims which it knows to be untenable, but which it yet hesitates to withdraw, will assuredly provoke severe criticism; but whatever Mr. Greeley's own views may be, there is reason to believe that the disaffected Republicans have no desire to upset the Treaty of Washington by seeking to impose impossible conditions upon Great Britain.

HOW IT STRIKES A STRANGER.

HOUSE OF COMMONS, Monday.

The happy passage of the Ballot Bill through Committee has been accomplished this week. The vessel crossed the bar at about half-past ten o'clock last Thursday, and although there is still some difficult navigation before her, it is hoped that the main perils of the voyage have been surmounted. Stormy weather prevailed to the very last, and she touched the ground and lost a spar just before she gained smooth water. On entering the House on the evening named it was clear that something of importance was expected. The professional enemies of the Ballot, Mr. Beresford Hope, Mr. Bentinck *major*, Mr. Bentinck *minor*, Mr. Lowther, and the rest of them were all duly posted, and gradually the benches became fuller and fuller until at last the House was crowded, and the excitement rose from something like temperate up to at least summer heat. The reason was an amendment by Mr. Cawley, the member for Salford, providing that persons who could not read should be allowed the assistance of the returning officer in filling up the voting papers. It was supported by the whole strength of the Conservative party. Nominally this support was given because it was said that if the amendment were not accepted, the poorer classes would be disfranchised. It constantly happens that a question is debated for many a weary hour in the House, and the real reasons which direct the votes of members never so much as once appear. So it was in this case. The Tories—it really is not uncharitable to say so—cared little or nothing about disfranchisement. They gave their adhesion to Mr. Cawley because by so doing they hoped to embarrass the Government, and above all prevent the secrecy which is essential to the bill. This is the kind of hypocrisy which makes the House oftentimes so uninteresting, and sincere people so impatient. It is very contagious, too, affecting the best minds. I noticed Mr. Liddell making great efforts to speak, and at last he succeeded. He is a most upright man, one of the most deservedly respected amongst the Conservative members, the very soul of truth doubtless in private life. But Mr. Liddell besought the Liberal party, as the presumed champions of the poor, not to consent to deprive them of the franchise, and his appeal seemed to be entirely in earnest. But Mr. Liddell knew perfectly well, and every soul in the House knew perfectly well, that his sole motive and the sole motive of the party in moving the amendment was what it has just been stated to be. At first Mr. Forster refused to give way, but presently

it appeared that there was a defection in the camp. Mr. Ellice, who carries weight, went against the Government. He represented the Liberals immediately behind the Treasury Bench. Speaking for Ireland, Mr. Synan also apostatised. Mr. Forster, finding that he was left without any friends and that the division would probably go against him, then got up and said that although he could not accept Mr. Cawley's amendment, he was prepared to accept one to pretty much the same effect which had been suggested by Mr. Synan. This was the signal for some confusion, half a dozen members striving to catch the Speaker's eye. Sir George Jenkinson was the successful competitor, but all he wanted to do was to rate the Government in a weak and somewhat screaming manner for consenting to pressure from its friends but never to pressure from its enemies. It was rather a ridiculous indictment to prefer; because, as Sir George ought to have been clever enough to see, it would be excessively stupid of Mr. Forster to weaken his bill except under compulsion, and there could be no real compulsion save that which is exercised by his own party. Sir George's speech was amusing because he was foolish enough to mean what he said. Only imagine a gentleman getting up at this time of day and gravely complaining of the partiality of the Government in refusing to adopt Tory amendments, no matter how wise they might be, simply because they were Tory! Mr. Forster's action, however necessary it might have been, was by no means palatable to his Radical friends below the gangway. Mr. James, who is one of the most faithful and consistent of the apostles of the ballot, protested with much vehemence of manner against what had been done. Mr. Rylands, in consequence of the great noise which prevailed, had some difficulty in making himself heard, but at last he managed to tell the House that the bill would be fatally stabbed if the amendment were passed. Mr. Craufurd would rather have no bill at all than a bill with such a limitation. Mr. Gladstone, seeing that Mr. Forster required some support, interposed mediatorial between the Vice-President and his friends, but they would have a division. Of course they were beaten, to the great delight of the Tories, but they mustered eighty-eight. I do not profess to know whether the Government had deliberated on the programme of the evening or not, but looking on as a stranger, it seemed to me as if not one single five minutes had been spent upon it until the House met. It surely was a great pity that Mr. Forster, having had Mr. Cawley's amendment and Mr. Synan's amendment before him for some days, should not have made up his mind what to do with them till so late. Had he promptly announced a decision upon them when the debate commenced, the annoyance of a semi-defeat would have been spared, and what was worse, a painful suspicion of insecurity and untrustworthiness. After the division nothing more occurred in the progress of the bill which was of any importance; and, as I have already said, at half-past ten the end was reached, amidst much cheering.

The new rule by which opposed business cannot be taken after half-past twelve o'clock, is working most beneficially. On the whole the House has adjourned earlier by an hour or so this session than it did last year. On the night on which the Ballot Bill got through committee there was a Vaccination Bill amongst the orders of the day. Many members stopped to oppose it, but as soon as it was discovered that it could not come before the House till after half-past twelve, they all went home. Under the old system they would have been obliged to remain, and then there would have been a stupid trial of physical strength. One by one they would have moved the adjournment of the House, and the motions would have been resisted probably till two o'clock or perhaps till dawn. The result inevitably would have been that nothing would have been accomplished except mutual irritation, because it is always in the power of a minority, if it is sufficiently persistent, to defeat a majority by making successive motions for the adjournment, and so preventing a decision on the main question.

I find I have omitted to say a word about Mr. Dowse's speech on the enfranchisement of women, and must therefore be pardoned if I mention it now, more particularly as Mr. Dowse is really the only humorous person in the House. Mr. Bernal Osborne is commonly supposed to be humorous; but though I have heard many hundreds of his best jokes, they have never stirred any muscle of mine excepting those which would be susceptible to the undertaker. His wit is of the kind called by Carlyle "London wit," which is a very long way

from humour. The immediate occasion of the speech by Mr. Dowse to which I have referred was one by Sir John Coleridge, who in a very loose, maundering way had been claiming enfranchisement because we had "a lady on the throne," and because the fairest, the "Augustan age" of English literature was in the days of Queen Anne. With all his, looseness Sir John, as his manner ever is, was stately, smooth, and polished—a very Cicero in fact. I was surprised that he should descend to such commonplace, or worse than commonplace, because any man who should venture at any dinner-table in London to argue on such grounds as these in favour of giving women votes, would be set down at once as nothing but an idle, complimentary coxcomb, a mere "ladies' man," from whom sensible people would shrink in disgust. Mr. Dowse is the very polar opposite of Sir John Coleridge, a broad-shouldered, broad-faced, jolly Irishman, with a strong Irish brogue, and a way of putting things which in itself, apart from anything he says, is comic. Nobody in the House was better fitted than he to succeed Sir John in such a debate. He said, "He had listened with the greatest pleasure to the speech of his learned friend, because it was so easily answered." He didn't believe "that Addison wrote better English because it was a Queen upon the Throne, and as for the Augustan age he must remind his learned friend that Augustan was derived from Augustus a man, and not from Augusta a woman." So he rattled on, turning Sir John inside out, and provoking great laughter against him, which he most thoroughly deserved. If he has no time to think of any better arguments for his cause than Queen Anne and the Augustan age he should hold his tongue. By the way, Sir John must have been guilty of another small Augustan insincerity. Does he believe in his heart, does anybody now believe, that the eighteenth century was Augustan, and that Addison and Pope are better than Thackeray and Wordsworth? Would Sir John really prefer the *Spectator* to the "Virginians," or the "Essay of Man" to "Tintern Abbey"?

The Scotch Education Bill on Monday night almost emptied the House. Perhaps, it was not so much the fault of the bill, as of Mr. Gordon, the late Conservative Lord Advocate, who had an amendment on the paper against it. He is a hard, dry Scotch lawyer, the last person in the world almost from whom a sermon on religious education would be instructive and inspiring. Religion seemed a very dreadful thing as I sat and listened. Visions of catechisms, long and short, of the whole duty of man, of genealogies, of stifling schoolrooms, of smoking July afternoons, of hard benches, of a sense of the fields outside, of irrepressible restlessness, arose before me. Mr. Gordon had the major portion of his audience asleep. I noticed that Mr. Disraeli has a happy knack of covering his slumbers by an air of mere gravity. The more profound his repose the graver he becomes, and the more statesmanlike his admirers in the gallery imagine him to be. Later in the evening, when the danger which threatened the Government became more fully apparent, there was great excitement, and the Opposition victory was the occasion of a vast amount of triumphal music. At the present moment it is impossible to say exactly what was the cause or what will be the consequences of the defeat, but one thing is clear, that a number of Liberal members pledged in a sense against anything like Mr. Gordon's amendment were unaccountably absent, and that if only half of those who ought to have been there had been there, the defeat would not have happened.

In a defile of the Great Pacific Railway a herd of frightened deer has successfully kept ahead of a train at full speed for six miles. They then got off the line and escaped.

DR. LIVINGSTONE.—A telegram from Aden brings intelligence from Zanzibar that some natives have arrived at the latter place with the report that Dr. Livingstone is alive and well at Ujiji. He had been joined there by another white man, Mr. Stanley, the correspondent of the *New York Herald*. The people at Zanzibar, it is added, had long been satisfied of Dr. Livingstone's safety.

THE FLIES IN PARIS.—Paris seems likely to rival Egypt in the number of her plagues. Last year she lost, by the siege and its privations, as many of her first-born as succumbed to the destroying angel; and now she is visited by a perfect swarm of flies, which, though quite innocuous, are exceedingly irritating. The scientific world is at present discussing their classification. M. Blanchard, of the Academy of Sciences, designates them as *Bibionae hortulani*, whose pabulum is not animal but vegetable. He ascribes their great prevalence to the fact of the double siege having scared away the birds that feed on their eggs.—*The Lancet*.

PARLIAMENTARY SUMMARY.

WOMEN'S SUFFRAGE.

The whole of the sitting on Wednesday, May 1, was occupied by the Commons in discussing the Women's Disabilities Removal Bill, the second reading of which was moved by Mr. Jacob Bright. Amongst the disabilities under which women laboured, the hon. member mentioned education, the inequalities of the divorce law, the law of property, the legal custody of children, and recent legislation against female interests, such as the Contagious Diseases Acts. He vindicated the political capacity of women, and their right to be heard on the numerous questions before Parliament affecting them, and dwelt on the fact that last year Mr. Disraeli voted for a bill conferring the franchise on them, and Mr. Gladstone, though he voted against it, made a speech in its favour. Mr. Bright said he would be satisfied with household suffrage—that every house should have its vote, and did not propose to enfranchise married women. Mr. Bouvier moved the rejection of the bill, maintaining that the majority of the educated women in the country were opposed to it. He denied that the petitions presented to the House were faithful indications of the feminine mind on this subject, as of the 243,000 signatures appended to them, a very large number were those of men, and not of women. He warned the House that if concessions of this sort were made, an important transfer of political power would be effected which might influence the policy of the country even in determining such questions as peace or war. The mission of woman was to adorn the sphere in which she moved, and he asked the House to allow her to remain in it. Mr. Scourfield having seconded Mr. Bouvier, Mr. Maguire spoke in favour of the bill, and Mr. Knatchbull-Hugessen against it. Mr. Baillie Cochrane would have supported the bill had it been possible to stop with the Parliamentary vote, but it would lead ultimately to women invading every walk of life; and what would become of flirtation, what would the novelists do if the ladies became lawyers, doctors, and the like? Mr. O. Morgan did not believe that women wanted a vote, or would exercise the franchise if they had it, and Mr. Beresford Hope, Mr. Hardy, Lord Henry Scott, and Mr. W. Fowler spoke against the bill, while Mr. Heron and Sir C. B. Adderley supported it. The Attorney-General spoke in favour of the bill, and was replied to by the Attorney-General for Ireland. Both these speeches are noticed elsewhere. In the end the bill was thrown out by 222 to 143 votes.

Of those voting for the second reading 109 are Liberals and 36 Conservatives. The majority against it is composed of 113 Liberals and 111 Conservatives. Amongst those who voted for the bill, Sir J. D. Coleridge, Mr. Stansfeld, and Mr. Hibbert sit on the Treasury Bench; but against it we find the following occupants of the same bench: The Right Hon. A. Bruce, the Right Hon. E. Cardwell, Right Hon. A. S. Ayton, Viscount Enfield, Right Hon. Sir H. Storks, Right Hon. R. Dowse, Mr. W. H. Gladstone, Mr. Knatchbull-Hugessen, Mr. Glyn, Mr. Adam, Mr. A. W. Peel, and Mr. Winterbotham. From the front Opposition bench, the supporters of the bill include the names of the Right Hon. Ward Hunt, Right Hon. Lord John Manners, Right Hon. Sir Charles Adderley, Right Hon. Colonel Taylor, Right Hon. Sir Stafford Northcote, and General Forester. Mr. Disraeli paired in its favour. Mr. Gladstone was absent. Amongst those who now vote against the bill, but who on previous occasions have voted for it, we find the names of Mr. Arthur Bass, Mr. R. Dowse, Mr. Henry Edwards, Mr. H. W. Easton, Mr. John Hardy, Mr. J. D. Lewis, Mr. Osborne Morgan, and Mr. W. B. Simonds. In 1871 the numbers were 154 for the bill and 224 against. In the minority of 154 there were 51 Conservatives, whilst now we find only 36 in favour of the bill.

THE LIQUOR TRAFFIC.

On Thursday, in the Lords, on the motion for the second reading of the Intoxicating Liquors (Licensing) Bill, the Duke of Richmond expressed his regret that a measure which dealt with pecuniary interests of enormous magnitude, and affected the comfort of the people in their everyday life, should bear traces of hasty, ill-considered, and ill-digested conception. He should not oppose the second reading, but he pointed out, among other objections, that the bill placed the owners of property entirely at the mercy of their tenants; that it did not encourage a better class of houses to which licences might be given; that it overruled the authority of the magistrates in granting new licences, practically transferring this power to the Home Secretary; and that it cast the cost of public-house inspection upon the local rates. Lord Houghton thought the bill dealt with its subject in an effective and practical manner. The Bishop of Peterborough said the great defect in the measure was that it gave the ratepayers no control over the number of public-houses or the sale of liquor. The Duke of Somerset proposed to refer the bill to a select committee, while Lord Salisbury stated that he was at a loss to find in the results of recent elections any indication of the desire of ratepayers still further to reduce the number of public-houses. Lord Kimberley quite agreed that it was vain to try to make people sober and virtuous by Act of Parliament. With regard to the objections raised against the bill by the Duke of Richmond, he said they had already

been brought under his notice by a deputation from the licensed victuallers. The bill did not profess to be a consolidating bill, but it did consolidate the police regulations applicable to public-houses. The veto of the Home Secretary had been found to work well in the Suspensory Act of last session, and the purpose of the bill was doubtless to throw considerable obstacles in the way of granting new licences. If, however, the magistrates discharged their duties prudently, the interference of the Home Secretary would rarely be called for. In conclusion, he protested against the holders of a monopoly exercising their political power at elections in order to prevent the Government from making those regulations which were necessary in the public interest. The bill was then read a second time.

THE BALLOT BILL.

The Ballot Bill was finished in committee on Thursday last, as described by "A Stranger" elsewhere. The amendment of Mr. Synan, accepted with some hesitation by the Government, requires the voter who cannot read to sign a formal declaration before the presiding officer marks his paper for him. This was carried by 242 to 88 votes. The bill is to be reported to-morrow evening.

AN IRISH GRIEVANCE.

On Thursday Mr. Smyth (a Home Rule member) moved the second reading of the Unlawful Assemblies (Ireland) Act Repeal Bill, the object of which is to repeal an ancient law preventing the assembling of conventions in Ireland. Lord Hartington opposed the motion, contending that the Act had been passed by the Irish Parliament, and that as unfortunately it had been found necessary in modern times to resort to its provisions the Government could not consent to abandon it. Hinting that among the Home Rule advocates there "are, or were," members of the Fenian association, he contended that it would be premature to part with any of the existing safeguards of order. Mr. Butt denied that the members of the Home Rule organisation were connected with the Fenian conspiracy, and denounced the exceptional legislation against which the bill was directed. The Attorney-General for Ireland insisted that there was no practical grievance. Mr. Gladstone pointed out the danger and difficulty there would be in determining the functions of a local and an Imperial Parliament. He contended that the Act did not prevent the right of meeting and petitioning Parliament against grievances, or that it was in any way intended to suppress the expression of public opinion. Sir J. Gray supported the bill, and Sir D. Corrigan pronounced both parties in the wrong. Mr. Maguire finished the debate by demanding a separate and distinct Government for Ireland. On a division the bill was thrown out by 145 to 27 votes.

SCOTCH EDUCATION BILL.

On Monday, on the motion for going into committee on the Education Bill for Scotland, Mr. Gordon proposed the following resolution:

That, having regard to the principles and history of the past educational legislation and practice of Scotland, which provided for instruction in the Holy Scriptures in the public schools as an essential part of education, this House, while desirous of passing a measure during the present session for the improvement of education in Scotland, is of opinion that the law and practice of Scotland in this respect should be continued by provisions in the bill now before the House. Referring to the strong opposition in Scotland to the proposal to divorce religion from education, he repudiated any wish to embarrass the Government. On the contrary, he desired to give them an opportunity of reconsidering the provisions of their bill, so that it might be brought more into harmony with the feelings and views of the people of Scotland. The parents of the children of Scotland were satisfied with the present system because they believed that religion was the basis of morality and public order. The Lord Advocate, characterising the resolution as unreasonable and eccentric, remarked that it contained nothing that might not more appropriately have been raised in committee. The resolution was supported by Lord H. Scott and Mr. McLaren. Sir J. Pakington complained of the refusal of the Government to argue the point, and warned them against flying in the face of the unanimous feeling of the people of England and Scotland in favour of religious instruction. Mr. Orr-Ewing denounced this portion of the bill as an indirect means of establishing the secular system of education to which so many members of the Government had declared themselves favourable; and Mr. C. Dalrymple also complained that it abridged and threw difficulties in the way of religious education. On the same ground Sir G. Montgomery, Sir J. Hay, and Sir J. Elphinstone supported the resolution, and Mr. Birley called attention to the remarkable silence of the Ministerialists. Mr. Eastwick, Mr. Wheelhouse, Mr. Scourfield, Mr. W. Egerton, Mr. Powell, Mr. Winterbotham, Lord Garlies, and other members, continued the debate, until Mr. Forster said that if the Liberals had been silent, it was because they thought the point could be better discussed in committee, and they would not be parties to a waste of time. He expressed his surprise at hearing the bill called a secular bill, for it was framed on exactly the same principles as the English bill. It did not interfere with the practice of religious teaching, and indeed he would be no party to the discouragement of religious teaching, but it did not interfere to compel it by law, which would do more harm than good. Mr. Hardy protested against the attempt to stifle discussion on this important question of religious education, and maintained that Mr. Gordon had a right to demand a debate. He supported the resolution, because

without it the bill would be taken to give a Parliamentary sanction to secular education. Sir R. Anstruther defended the silence observed by himself and his friends on the ground of their determination not to be parties to what might retard the progress or prevent the passing of the bill. After some observations from Mr. Newdegate and Lord J. Manners, the House divided, when the numbers were—

For the resolution	216
Against	209
Majority	7

On the papers on which the numbers were written being handed to Mr. Gordon, the cheers from the Opposition Benches were so loud and continuous that he was unable for some minutes to announce the result of the division to the House. The announcement having been made, it was followed by another burst of cheering, which lasted for some time.

The words proposed by Mr. Gordon were then added, and the question thus amended was put and agreed to amid renewed cheering. The committee on the bill was fixed for Monday next.

MISCELLANEOUS.

The Commons are to adjourn on Monday next for a fortnight; the Lords from the 13th to the 31st.

In reply to Sir L. Palk on Friday, Mr. Forster said that Government intended to renew the Endowed Schools Commission for a year, in accordance with the provisions of the Act of Parliament.

The Lords Select Committee on the question of Appellate Jurisdiction was nominated on Monday. It consists of twenty-six members.

On Monday, in reply to Sir C. O'Loughlen, the Attorney-General stated that there was now neither a declaration nor an oath of any legal effect to prevent a Roman Catholic from being either Lord Chancellor of England or Lord Lieutenant of Ireland. In his opinion also all restrictions against Jews holding those offices had also been swept away. Sir C. O'Loughlen consequently announced that it was no longer necessary for him to proceed with his Religious Disabilities Removal Bill. Mr. Newdegate, however, gave notice that he should object to the measure being withdrawn.

Literature.

SAMUEL MARTIN'S SERMONS.*

It is better to read some men's sermons than to hear them; but nevertheless the preacher should be heard, not read, or, at least, not read until after he has been heard. And Mr. Martin is emphatically a preacher. He has the rare art of throwing the whole force of his nature into the words he speaks, into the tones in which he utters them, and the looks and gestures that accompany them; and he has a nature worthy of expression. Of excellent intellectual gifts, though in these surpassed by many of his contemporaries, animated by a zeal for Christ and the truths of the Gospel which constrains him to offer himself and all his powers a sacrifice to God, all his work as a preacher is penetrated by a subtle aroma of saintliness, which, like the frankincense offered with the sacrifices at the Hebrew altar, gives it a sweet-smelling savour, and renders it acceptable to God and man. One cannot spend an hour with him without feeling the better for it, whether he be in the pulpit or out of it. And if the printed page could convey the pure and purifying influence which emanates from the man and the preacher, this volume would be beyond all price. But it neither does nor can. The printer's types will reflect "light" freely, but they very imperfectly convey moral "sweetness"; and of "light" Mr. Martin has no more than many of his brethren, while for "sweetness" he is incomparable.

No one who knows him only by these printed discourses can form any adequate estimate of the man. In reading them we have been astonished to find how formal they are in their arrangement, how carefully they are divided into bits and put together like a mosaic: in short, how old-fashioned is the type on which they are constructed. One never gets that impression in listening to the Mr. Martin whom everybody calls *Samuel Martin*, as though he were a personal friend. And that, indeed, is precisely what he makes you feel he is—a friend talking with shrewd homely sagacity to those in whose spiritual welfare he takes a profound personal interest. He impresses you as a man singularly pure and good; but his goodness, like the Master's, is attractive, not repellent, his holiness a kind holiness. But all this is lost when he exchanges the pulpit for the desk. When he writes he is not half himself; and now, freed from the spell and charm of the man, as we read what he has written we begin to mark defects, and discover with surprise not only that the plan of his discourses is somewhat formal, but, worse still, that the discourses themselves throw

* *Rain upon the Mown Grass; and Other Sermons.*
By SAMUEL MARTIN, of Westminster. (London: Hodder and Stoughton.)

too little light on the Scriptures on which they are based. They are exhortations rather than expositions. Even when he has the fairest reason for entering into the history and meaning of a passage of holy writ—as, for example, in discoursing on that blade of grass which St. Peter transplanted from Isaiah's field, and from which there depends one of the most striking and impressive of Scripture stories—he is content to utter his homily without giving it the weight and force it would derive from an exposition of the text. (See Discourse xxxii., on 1 Peter i., 24, 25.) Indeed, we doubt whether there is a single fresh exegitical hint throughout the volume, although many of the discourses were preached on public occasions to intelligent and cultivated audiences. Like Barnabas, he is emphatically "a good man"; but he is not an Apollos, "mighty in the Scriptures." And at first, we confess, we took a grudge against the volume for forcing that surprising and unwelcome conclusion upon us. Yet why should we cherish such a feeling? In the kingdom of heaven there is room and a work both for Barnabas and for Apollos. We need the fervent homilist no less than the eloquent and picturesque expositor. And therefore the volume shall have a welcome and hearty commendation from us, although it has opened our eyes to a grave defect in the ministry of one of the most godly and well-beloved of men.

JERUSALEM.*

Mr. Besant and Professor Palmer have done wisely in beginning their history of Jerusalem, as they have done, with the siege of the city under Titus. The wreck of the Jewish cause, and the dispersion of the people, after a defence conducted with such unflagging spirit and determination as the annals of war do nowhere else give account of, were sufficient, in connection with what had gone before, to raise Jerusalem in one moment into a sacred centre for the whole world. The tense national ideas, for which the chosen people had so persistently struggled, now melted into something infinitely grander; and, though the city for fifty years lay in ruins, whilst the remnant of vagrant Jews sought shelter and protection in the various capitals, an ideal image of the city which had so miserably perished, more and more began to shape itself in the minds of the civilised world, and to take possession of the human imagination both in East and West. And when the Jews began again to return in handfuls to their old home, it was to find that Christianity had already established itself there, whereby they were only provoked the more to exact observance of their rites, and to slavish study of their traditional law. In the contest which from that time onward for a considerable space prevailed between Jews and Christians, we have one of the main elements of the deep interest with which the history of Jerusalem vibrates. Mahomedan conquests, pilgrimages, crusades, all somehow take a deepened colour from the peculiar relation in which Jerusalem, the centre of religious truth, stands, through the Judaism of which it was the product, towards the long past; and the relation in which, through the Christianity that was cradled within it, it holds towards the great future of progress and civilisation. And this is the spirit in which Mr. Besant and Professor Palmer write—always reverent, yet faithful to fact; never consenting to sacrifice truth for effect. Nothing could well be more effective than the picture of the wondrous enthusiasm awakened by the presence and voice of that remarkable enthusiast, Peter the Hermit; or of the sufferings which that motley band of wanderers endured on their weary way eastward.

"During the winter of 1095-96, nothing but the sound of preparation was heard through the length and breadth of the land. It was not enough that knights and men-at-arms should take upon them the vows of the cross; it behoved every man who could carry a pike or wield a sword to join the army of deliverance. Artisans left their work, merchants their shops, labourers their tools, and the very robbers and brigands came out from their hiding-places, with the intention of stoning for their past sins by fighting in the army of the Lord. All industry save that of the forging of weapons ceased; for six months an uninterrupted Peace of God, concluded by tacit consent, while the *croisés* crowded the churches to implore the Divine protection and blessing, to consecrate their arms, and to renew their vows. In order to procure horses, armour, and arms, the price of which went up enormously, the knights sold their lands at prices far below their real value; the lands were in many cases bought up by far-seeing abbots and attached to monasteries, so that the Church at least might be enriched. . . . And strange wonders and signs began to appear in the heavens. Stars were seen to fall upon the earth: these were the kings and chiefs of the Saracens; unearthly flames were visible at night:

* *Jerusalem: the City of Herod and Saladin.* By WILLIAM BESANT, M.A., Christ's College, Cambridge, & E. H. PALMER, M.A., Professor of Arabic in the University of Cambridge. (Bentley and Son.)

these betokened the conflagration of the Mahomedan strong places; blood-red clouds, stained with the blood of the Infidel, hovered over the East; a sword-shaped comet, denoting the sword of the Lord, was in the south; and in the sky were seen, not once, but many times, the towers of a mighty city, and the legions of a mighty host."—P. 145.

Such a feeling as this we find it very difficult to understand nowadays, far less to sympathise with. And yet these crusades, first and last, were no doubt due to the same exciting causes as our own religious revivals. The special circumstances of the time determined the form which the epidemic took; but it was an epidemic after all. In another part of the work we have the following significant passage, which so far further identifies the crusaders with the revivalists of the present time:—

"In religion they exercised a sort of fetish worship. For it was no matter what odds were against them, so long as the wood of the true cross was with them; it mattered little what manner of lives they led, so long as a priest would absolve them. Every crusader had a right to heaven; this, whatever else it was, was an escape from the fires of hell. The devil, who was always roaming up and down the world, appearing now in one form and now in another, had no power over the soldier of the Cross. Everybody knows the story of the Picard Knight. He had made a bargain with the devil, to get revenge; this obtained, he could not get rid of his infernal ally. He took the Cross, and the devil ceased to torment him. But when Jerusalem was taken, and he returned home, he found the devil there already, awaiting him in his own castle. Therefore he took the Cross again, went *outre mer*, stayed there, and was no more troubled."—P. 245.

Much of the volume is of course occupied with the crusades; and perhaps some points are a little out of proportion; but on the whole, the volume is well written, picturesque, compact, and calculated to be very helpful to the historical student. The authors have had the advantage of going direct to many Arab sources; and as a result there is much here which is not to be found available anywhere else.

BRIEF NOTICES.

The author of the very remarkable satire, *St. Abe and his Seven Wives* (Strahan and Co.), has, in a third edition, added considerably. He has also supplied a very characteristic appendix, in which he gives the "opinions" of distinguished persons upon his production. These are done something after the manner of Carlyle's opinions of "publisher" and "taster," given in early editions of his *Sartor*; but they are imminently quaint and original. The "distinguished persons" are easily recognisable, and their publicly-expressed sentiments are caricatured by being driven to extreme expression. A certain writer of polish regrets to find the author "something of a Philistine" in implicitly bearing so hard against polygamy; whilst another regards Brigham Young as "one of the most vigilant and clear-sighted of modern men, cosmic, a decided moral force," &c. &c. Now and then the satire in this portion grazes, if it does not a little surpass, the line of allowable license; but the cleverness of the thing is undoubted, as is the fun of it. The new edition, too, has a clever frontispiece, representing St. Abe and his wives.

Mr. Matthias Barr has arranged and published his poems in two parts (Cassell). Mr. Barr takes high rank among our minor poets. He has true feeling—does not strive after ambitious themes, but treats common subjects unusually well and tenderly, though never without a certain breadth of interest. Such poems as "Little 'Willie'" and "Heaven's Gift" show real faculty of a certain sort; and some of the London poems gives evidence of considerable dramatic sympathy and fitness of expression. The volumes are very neat, and will prove handy for the pocket.

In *Beads Without a String* (S. W. Partridge), Mr. PARTRIDGE gives us a selection of "Brief Thoughts on Many Subjects." They are in blank verse, and show undoubted power of observation and reflection, and here and there the utterance is at once happy and incisive. But the truth is, the book is too faithful to its title; the beads are too unstrung. Four or five thoughts in each page without real connection of any kind soon gives a sense of mental joltiness which in time becomes unpleasant. If Mr. Partridge would develop one thought into fitting and harmonious form, it would be better than thus imperfectly jotting down many; and that he has the power to do so, this volume clearly testifies. This is not without felicity:—

"Mirth is the vulgar copper of our youth,
That manhood will change presently
For silver happiness. That, too, ere long,
Is in its turn unvalued; our ripe age
Contented only with the gold of peace."

Mr. William Bodham Donne has told the Story of Euripides with exquisite tact in the latest volume of *Ancient Classics for English Readers* (Blackwood). In his first chapter he gives a very vivid picture of Athens in the Days of Euripides; then sketches the dramatist's life; and, in spite of the paucity of materials, makes a very connected and complete biography of him. Then the plays are condensed, beginning with "Alcestis," in the doing of which Mr. Donne has wisely availed himself of Mr. Browning's rendering. It is scarcely possible to have material more closely packed without losing any of its aroma or interest than we have in this little volume.

We have before us the recent volume of the Aldine poets—the *Works of Thomas Parnell* (Bell and Daldy). Parnell was by no means a great poet—he had little of force or originality; but he was sweet and finished in expression, and, though he did not write much, made in this way a place as a sort of minor classic. Mr. Mitford's "Life of the Poet" is given here, with abundant notes to the poems; indeed, the Life and the Notes form nearly half the volume. No better edition of Parnell is likely to be met with, and certainly there is none cheaper.

The *Civil Service Chronology* (Lockwood and Co.), by W. DOUGLAS HAMILTON, is a book of similar character, which has evidently been compiled with intelligence and exactitude, and may be found handy as a book of reference. It is divided into three parts. (1.) Ancient History, to the Fall of the Western Empire; (2.) Mediæval History, to the year 1500; and (3.) Modern History, to the Present Time.

Is it True? (Sampson Low and Co.), is a collection of tales for children from various sources, by the author of "John Halifax, Gentleman," whose knowledge and skill in this department of literature have been tested and are undisputed. The stories are of the class of wonder stories; and abound with improbabilities, but they have on them the mark of true creation, and are admirably suited for young people. The publishers have done their part well, and made a very handsome little volume.

The Natural History of the Year, by the late B. B. WOODWARD (London : Partridge and Co., Paternoster-row). A revised and elegant edition of a book which discusses the varied features of each month in the year, including animal and insect life, fruits and flowers, with the keen eye of a naturalist and the information of a well-informed man. The wood-cuts are of a very superior order—some quite charming. Mr. Woodward was the librarian to the Queen at Windsor, and was prematurely cut off in the prime of life. This little volume is a worthy memorial of an accomplished gentleman who retained in a conspicuous position his early passion for nature, and his interest in the welfare and instruction of the young.

Books of extracts are now somewhat too common; but when a person who has read widely and discriminatingly among our old writers—and specially among our old divines—selects and arranges well, he cannot but do a service; for very few now-a-days can go to the old tomes themselves. In *Acceptable Words* (Religious Tract Society) S. M. L. has given us a very welcome book—a sort of superior Bogatsky, in point of fact; the extracts being arranged by the days of the year. We are not sure if this is the best arrangement for a volume of the kind; there is something conventional and artificial in it, and it has been too often adopted. The compiler is right in giving a goodly number of extracts from Thos. Brooks (we think he himself spelt the name without the e) for his was one of the liveliest and most original minds that ever adorned the English pulpit; and his Sermon on the Great Fire of London is simply unsurpassed. But books of this class have to face sharp competition with *Orme's Treasure Book of Devotional Reading*, which is excellent both for choice and arrangement. This book might have been "read" more carefully for press: even the names suffer—Richard Sibbes is sometimes Sibbs, and in one instance, if we are not mistaken, it is Sibbs. Something of this is due no doubt, to the compiler's feeble health, to which, indeed, we owe the existence of a very beautiful book.

Mr. R. H. Horne has republished a very striking poem, which appeared in Dickens's *Household Words*. It is titled the *Peacemaker* (Sampson Low and Co.), and is exactly what its sub-title bears, a "Submarine Dialogue," in which Old Ocean and the Electric Telegraph are the speakers. It was composed on the occasion of the laying of the submarine cable between Calais and Dover; and, of course, it has now a far wider significance since "the wire" has united England and America. Mr. Horne has added to it considerably since its first appearance, and Mr. Buxton Forman writes a preface to it, in which we have some very fair yet discriminating criticism. The dramatic skill of the dialogue is undoubted. Old Ocean's words have hint of that relentless restlessness, and yet of that eternal subservience to law, which is the deepest secret of the sea; while "the Telegraph never by any chance becomes commonplace or ultra-material; but it merges its business character in a broad philanthropy that has power to half-subdue the sea to its own views of human progress." The last speech of the Telegraph will abundantly bear this out:—

"O, spiritual morning of the world,
When wilt thou dawn? The shadows of all life
Lie thick around the paths of destiny;
The burthens, and the wounds, and waste of toil,
The inward bleeding tears of the tried heart,
The steady purpose and the anguished end,
The will unconquered, but old age compelled
To stand up in his grave, and presently
To lie down and become, in turn, mere soil
For other graves,—all this must surely be.
Yet, none the less, as constant victories prove,
Shall man's predominant transient race
Toil, believing something great in store;
Since nothing retrogrades, and nought is lost."

This poem alone would have been enough to justify Mr. Horne's being ranked high among dramatic poets; it is full of subtleties both of thought and expression, and is very strong, stately, and massive throughout.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTHS.

GILFILLAN.—May 3, at Carlton House, Croydon, Surrey, the wife of the Rev. T. Gilfillan, of a daughter.

WILCOX.—May 6, at 1, Irving-grove, Stockwell, the wife of Mr. W. R. Wilcox, of a daughter.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, May 1.

ISSUE DEPARTMENT.

Notes issued	£35,980,160	Government Debt £11,015,100
Other Securities	3,984,900	
Gold Coin & Bullion	20,980,160	
Silver Bullion		

£35,980,160

£35,930,160

BANKING DEPARTMENT.

Prop'tor's Capit' £14,553,000 Government Secn.	
Rest	3,163,230
Public Deposits	9,937,735
Other Deposits	19,255,287
Seven Day and other Bills	385,660

£47,294,912

£47,294,912

May 2, 1872.

GEO. FORBES, Chief Cashier.

KINAHAN'S LL WHISKY.—This celebrated and most delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivaled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words "Kinahan's LL," on seal, label and cork. Wholesale Depot, 6a, Great Titchfield street, Oxford-street, W.

HOLLOWAY'S OINTMENT AND PILLS.—Consumption Overcome.—The dyspeptic, debilitated, low-spirited, consumptive, and all suffering from congestive or disordered action of any organ, may be relieved of their maladies by the diligent use of these two inestimable remedies. The Ointment penetrates to the affected part, whether situated near to or remote from the skin, and acts most genially with the Pills in removing all obstructions to the free circulation of pure blood through the deranged organ, over which this Ointment should be rubbed as briskly as possible, and the desired results will follow without increasing pain or producing an additional pang. By such a course every obstacle to circulation, secretion, and excretion will be overcome, and each function resume its natural state.

Markets.

CORN EXCHANGE, MARK LANE, Monday, May 6. Of English and foreign wheat we had only a short supply. Prime samples of English and foreign wheat realised £1 above last week's prices. Flour was 1s. per sack dearer. Peas, beans, Indian corn, and barley was fully as dear. Supplies of oats are large, and was 6d. per qr. lower.

CURRENT PRICES.

WHEAT—	Per Qr.		Per Qr.
	s.	s.	
Essex and Kent, red..	—	—	Grey
Ditto new..	50	to 55	Maple
White	56	62	White
" new	53	55	Boilers
Foreign red	57	59	Foreign
			RYE—
			36 38
BARLEY—			OATS—
English malting	29	31	English feed
Chevalier..	36	41	potato
Distilling..	29	33	Scotch feed
Foreign	—	—	potato.. . . .
MALT—			Irish Black
Pale	—	—	White
Chevalier..	—	—	Foreign feed
Brown	51	56	FLOUR—
BEANS—			Town made
Ticks	31	33	Best country
Harrow	33	35	households
Small	—	—	Norfolk & Suffolk 37 38
Egyptian.. . . .	—	—	

BREAD, Monday, May 6.—The prices in the Metropolis are, for Wheaten Bread, per 4lbs. loaf, 7d. to 8d.; Household Bread, 6d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, May 6.—The total imports of foreign stock into London last week amounted to 15,640 head. In the corresponding week in 1871 we received 19,800; in 1870, 7,570; in 1869, 14,885; and in 1868, 18,716 head. The cattle trade has been firm, owing to the shortness of supplies. Scots and crosses made 5s. 6d. per 8lbs. The supplies of sheep have been small, but the quality is good, best Downs and half-breds making 5s. 8d. to 6s. per 8lbs. Lambs sold at 8s. per 8lbs. Calves and pigs sold at previous quotations.

Per 8lbs., to sink the offal.

s. d. s. d.	s. d. s. d.
Inf. coarse beasts 2 10 to 3 6	Prime Southdown 5 8 5 10
Second quality 3 10 4 6	Large coarse calves 4 4 5 0
Prime large oxen 4 10 5 2	Prime small
Prime Scots	Large hogs
Coarse inf. sheep 3 10 4 6	Neat sm. porkers 4 6 5 0
Second quality 4 8 5 0	Lamb
Pr. coarse wooled 5 2 5 6	7 6 8 6

METROPOLITAN MEAT MARKET, Monday, May 6.—With fair supplies of meat on offer the trade has been firmer, at our quotations.

Per 8lbs. by the carcass.

s. d. s. d.	s. d. s. d.
Inferior beef	Middling do.
4 4 to 3 10	4 8 to 5 2
Middling do.	Prime do.
4 0 4 4	5 4 5 8
Prime large do.	Large pork
4 10 5 2	3 8 4 4
Prime small do.	Small do.
5 4 5 8	4 8 5 4
Veal	Lamb
5 0 5 4	8 0 8 8
Inferior Mutton 4 0 4 6	

FOREIGN MISCELLANY.

The Shah is to visit Europe next autumn, and proposes to take Berlin on his way.

The establishment of the German army for 1873 shows a total force of 401,659 combatant officers and men, 94,742 horses, and 1,672 surgeons.

From India we hear of Lord Northbrook's arrival at Calcutta on Friday. He is expected to depart for Simla on the 15th.

Prince Humbert of Italy is about to return the visit of Prince Frederick Charles to King Victor Emmanuel's dominions. The Italian prince is expected at Berlin very shortly.

The German Correspondent says that the erection of seven strong forts around the fortress of Königsberg has been decided on, but they will not be begun till next year.

It is reported that the Czar is again the subject of a profound melancholy. In Lividia the Emperor lived a very solitary life, and was consequently sombre and taciturn. For hours together he would occupy himself in solitary walks or remain shut up in his room.

The eruption of Vesuvius is now over. The destruction wrought appears to have been very great. According to the *Daily News* Naples correspondent, vast estates have been completely ruined. The number of persons who have left their homes was estimated at 50,000. Many were, however, returning. The Municipality of Naples has voted a sum of 120,000 frs. for the sufferers, and the King has given 50,000 frs. In the village of San Sebastiano a large number of women took refuge in the church. A body of police arrived, and, in consequence of the imminent danger, ordered them to leave the building. The women refused, and ultimately had to be carried out by main force. Victor Emmanuel seems to have been unceasing in his exertions to relieve the sufferers by the eruption. On one of his visits to San Sebastiano he took with him a large packet of ten-franc pieces, and distributed them to all who accosted him.

Miscellaneous.

The Queen held a Drawing-room at Buckingham Palace on Monday afternoon. There were some 250 presentations.

The King of the Belgians is in London. On Monday His Majesty, attended by the whole of the members of his suite, after paying a visit to the Empress of Germany at Buckingham Palace, attended the Queen's Drawing-room. The King was, later, a spectator of the proceedings in the House of Lords. Countess Waldegrave, later in the evening, had a reception expressly to meet His Majesty, at which a numerous and distinguished company assembled.

The Prince and Princess of Wales arrived at the Hotel Belle Vue, Cadenabbia, Lake Como, on Saturday. Both are well.

The sale of Mr. Gillott's pictures by Messrs. Christie, Manson, and Woods, concluded on Saturday, the total proceeds having reached £80,000 guineas.

The Court of Common Pleas has determined that the action brought by the Tichborne claimant for recovery of the Doughty estates shall not proceed until he has paid the costs of the former trial. Six months were allowed for the purpose.

Advertisements.

GREAT REDUCTION IN PRICE.

GROVER AND BAKER'S

DOUBLE-LOCK AND ELASTIC STITCH

SEWING MACHINES,

Long acknowledged as

THE BEST,

Are now also

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THE NEW HAND MACHINES

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A CONGREGATIONALIST (aged 24), who has had five years' experience in tuition DESIRES, at Midsummer, an ASSISTANTSHIP in a SCHOOL under Government inspection, in order to qualify himself for examination for certificate. Good References.—Address, Beta, Brentwood, Essex.

Rev. G. R. Gleig, Chaplain-General to H.M. Forces, Rev. Canon Selwyn, Rev. Dr. Cumming, Rev. S. H. Booth, Sir Donald McLeod, C.B., K.C.S.I., late Lieut.-Governor of the Punjab, Lieut.-Gen. Sir A. Lawrence, K.C.B., General Sir W. Hill, K.C.S.I., will address the meeting.

Tickets may be had at the Offices of the Society.

ROBT. PITCAIRN, Col., } Secs.

W. A. BLAKE,

SUNDAY SCHOOL UNION.

At the ANNUAL GENERAL MEETING, held in EXETER HALL, MAY 2nd, 1872,

The Right Hon. the Earl of SHAFESBURY, K.G., in the Chair,

the following resolutions were unanimously adopted:

Moved by Rev. W. M. BRADFN, seconded by Rev. Dr. PROCKNOW:

I. "That this meeting rejoices at the evidence presented that the Sunday-school system, which has conferred such signal blessings on the youth of this country, is making rapid progress on the continent of Europe and in the British colonies; and that the value and importance of the assistance afforded by the Sunday School Union for the promotion of this great object are increasingly manifested. That this meeting would encourage the committee to persevere in their appeals for pecuniary help so urgently needed to meet the augmented demands on the funds of the Union."

Moved by Dr. TYNG, of America; seconded by Rev.

LL. BEVAN:

II. "That this meeting, feeling the paramount importance of early religious training, would respectfully urge upon the Christian pastors and congregations in the metropolis and in the towns of the United Kingdom the necessity of putting forth renewed efforts in this great work, especially by increasing the number of teachers and promoting their efficiency by encouraging the recently instituted examinations of both teachers and scholars, and by opening Sunday-schools in destitute places."

Moved by Rev. A. MURSELL; seconded by Rev. W. O. SIMPSON; supported by Rev. ADAMA VAN SCHELTEMA:

III. "That, while devoutly thankful for the continued prosperity of the Sunday School Union, and the extension of its efforts at home and abroad, this meeting would unforgivingly recognise the great importance of uniting fervent prayer with earnest labour, and would urge Christian brethren in all lands to seek an abundant outpouring of the Divine Spirit upon both teachers and scholars."

Moved by W. GROSER, Esq.; seconded by F. J.

HARTLEY, Esq

MAY 8, 1872.

THE SCHOOL and the BIBLE.—The following DECLARATION is in COURSE of SIGNATURE, and has already received the adhesion of the gentlemen whose names are appended thereto.

Additional signatures of Nonconformists will be received by John Glover, 19, Highbury-hill, N., or W. H. Williams, 86, Coleman-street, E.C.

As strenuous efforts are being made to exclude the Bible by law from public elementary schools, we, the undersigned (not connected with any Established Church), believing that such exclusion would be a great national evil, feel it to be our duty publicly to record our disapproval thereof.

F. Adams, Highgate.

L. H. Adams, Highgate.

Wm. Shepherd Allen, M.P., Newcastle-under-Lyne.

William Arthur, Clapham.

Edmund Backhouse, M.P., Darlington.

J. P. Bacon, London.

Edward Barnes, M.P., Leeds.

George O. Ball, London.

Thomas Ball, Nottingham.

W. Crosby Barlow, B.A., London.

Henry Bateman, F.R.C.S.E., London.

Walter Baxendale, London.

John Bennett, Notting-hill, London.

S. B. Berney, London.

Henry Borthas, Temple.

George Bowden, London.

Charles Box, Bexley-heath.

William B. Boyce, London.

W. H. Bridget, Bristol.

T. Purcell Bunting, Chelsea.

S. Butler, Highgate.

H. A. Carman, Crawford.

M. Caston, Bristol.

John Chubb, London.

W. Clark, Bristol.

John Clulow, London.

Eustace R. Conder, M.A., Leeds.

John Cooper, Manchester.

Samuel Cowdy, Camberwell.

John Cropper, Liverpool.

L. Thain Davidson, Moderator of the Presbyterian Church in England.

Thomas Davies, Cheddar.

Edward Dennett.

Robert Devonshire, Blackheath.

George Duncan, London.

James Gawald Dykes, M.A., Regent-square.

E. S. Ellis, Leicester.

Robert Ferguson, I.L.D.

John Finch, Tunbridge Wells.

James Fleming, Kentish-town.

R. S. Ford, Leeds.

Benjamin Fox, Highbury.

Donald Fraser, D.D., Marylebone.

B. Freeman, London.

Lewis Fry, Bristol.

John W. Gabriel, London.

R. J. Gamble, Upper Clapton.

William Gill, Blackheath.

Alexander Gillespie, London.

James Grey, London.

Ialington.

John Glover, Highbury.

Richard Glover, Bristol.

John M. Grant, East India Avenue.

Samuel G. Green, D.D., Leeds.

Benjamin Gregory, Stoke Newington.

Newman Hall, LL.B., Surrey Chapel.

James Harcourt.

Charles Haydon, London.

R. Heriot, London.

Joseph Hobson, London.

Sidney H. Hodges, Highbury.

James Holroyd, Leeds.

W. H. Hooper, Walthamstow.

Isaac Hoyle, Manchester.

Henry Hudson, Bexley-heath.

J. E. Hughes, London.

Thomas Jackson, S.T.P., London.

John H. James, D.D. (President Wesleyan Conference).

James Jenkins, London.

F. J. Johnson, D.D., London.

J. C. Jones, Barnsbury.

John Jowett, Leeds.

Charles Thomas Keen.

G. M. Kell, London.

H. F. Lake, Highgate.

W. Lamplough, Blackheath.

C. E. Lamplough, Highbury.

H. Leak, D.D., London.

Leone Levi, King's College.

Charles E. Lewis, Old Jewry.

G. B. Lloyd, Birmingham.

J. H. Lloyd, Highgate.

Peter Lorimer, D.D., English Presbyterian College.

SECOND LIST.

Frederick Porterson, Clapton.

Henry W. Williams, Hull.

John Betts, Manchester.

John Harvard, Wesley College, Sheffield.

Benjamin Gough, Faversham.

George Pearson, Dartmouth-park, London.

George Smith, 80, Fenchurch-street.

George Pedley, 60, Camberwell-road.

James Ferry, 8, Commercial-road, E.

John Edwards, Holloway.

William Button, London.

John Hall, Tottenham.

James P. Miller, 38, White-chapel-road.

E. J. Wheeler, New Barnet.

Samuel Walker, Bradford.

Henry Mitchell, J.P., Bradford.

Joseph C. Woodcock, Bradford.

George Bolton, Bradford.

J. Norton Dickens, Bradford.

James Skeen, 3, Sydney-terrace.

James Stiff, Lambeth.

E. James Oliver, 158, Walworth-road.

John W. Greeves, Islington.

A. Garner, Brixton.

T. B. Walker, Wanstead.

W. Raitt, Hackney.

John S. Wright.

Edmund Prust, Northampton.

William Ballantyne, Church-road, N.

P. W. Bunting, Lincoln's-inn.

William Brock, jun., Hampstead.

Joseph Wood, Pl, mouth.

William Webster, Highbury.

M. Davison, Clapton.

Andrew Reed, St. Leonard's-on-Sea.

James Mayer, Hammersmith.

Richard Brown, Derby.

William Pearce, Poplar.

Robert Band, Northampton.

William Bartlett, Chelsea.

Daniel Higham, Blackheath.

Robert Stephenson, B.A., South Shields.

John H. Mason, Newbury.

T. Malton Stead, Southport.

John Ferney, Southport.

Henry Mathwin, B.A., Southport.

Thomas Akroyd, Southport.

Dr. Coombes, Mayor, Bedford.

James Howard, M.P., Bedford.

John Meek, Macclesfield.

C. A. Parlett, Hitchin.

William T. Radcliffe, Manchester.

Benjamin B. Waddy, Rhyll.

William Jessop, Sheffield.

Hugh Owen, London.

Joseph Parker, D.D., London.

James W. Pease, M.P., South Durham.

Wm. Peate, London.

George Peck, Bexley-heath.

G. T. Perks, M.A., London.

J. B. Pike, Plumstead.

Charles Prest, London.

Edward S. Price, Upper Tulse-hill.

T. Price, Highgate.

Charles Plow, Bexley-heath.

John Plow, Bexley-heath.

Edward Rawlings, London.

A. Holmes Reed, Hackney.

Charles Reed, M.P., Hackney.

H. P. Reynolds, Highgate.

James H. Rigg, D.D., Westminster.

William Roberts, B.A., Notting-hill.

John Stiff, London.

John Stoughton, D.D., Kensington.

Robert Taylor, M.A., Camberwell.

Joseph Tritton, Lombard-street.

R. T. Turnbull, London.

W. H. Trounson, London.

J. W. Tweddle, London.

William Tyler, London.

Josiah Vines, Highgate.

Samuel D. Waddy, B.A., London.

Frank H. White, Chelsea.

George F. White, London.

C. Wiggs, Highgate.

William H. Williams, Highbury.

John W. Williams, Brighouse.

H. R. Williams, London.

John J. Wilson, J.P., Kendal.

William Wilson, Kendal.

Benjamin Woodward, Highgate.

W. J. Unwin, LL.D., Homerton.

William Urwick, London.

Adam Young, London.

James Anderson, Billiter-square.

THE HOSPITAL for SICK CHILDREN,
48 and 49, Great Ormond-street, Bloomsbury.

Patron—Her Majesty the QUEEN.

Special Appeal on behalf of the Building Fund.—The Committee very earnestly solicit CONTRIBUTIONS to the fund for building the central block of this Hospital, now commenced in Great Ormond-street. The new portion will contain 100 beds, and be completed before the old hospital is pulled down.

The Charity is not endowed, but depends entirely on voluntary support.

SAMUEL WHITFORD, Secretary.

Bankers—Messrs. Williams, Deacon, and Co.; Messrs. Hoare; and Messrs. Herries, Farquhar, and Co.

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See Testimonials, of which there are a thousand in the Visitors' Book.

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"After visiting various places in England, I have come to consider Shirley's (in view of its combining the greatest comfort and respectability, with the most moderate charges) as the Temperance Hotel *par excellence*."—J. K. KARCHER, Toronto, C.W.

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"The House comfortable and all things done well."
"Everything very satisfactory and charges moderate."
"Every comfort and attention; very homely."
"A first-class home at cheap rates."

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MIDDLESEX.**

HEAD MASTER—

RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

SECOND MASTER—

J. H. TAYLOR, Esq., M.A., Queen's Coll., Oxford; Double First in Moderations, and 2nd Class in the Final Classical School; also M.A. and late Scholar of Trin. Coll., Camb., 14th in 1st Class in Classical Tripos, and 1st Chancellor's Medallist, 1868.

ASSISTANT MASTERS—

A. H. SCOTT WHITE, Esq., B.A., Prizeman in Anglo-Saxon and Early English of Univ. Coll., London.
JAMES H. MURRAY, Esq., F.E.L.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.

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